

DESTINY

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THE PARLIAMENT BUILDINGS
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Conference and Document of Destiny

IMPORTANT as is the outcome of the fortunes of war, still more important to the peacetime future of both the United States of America and the British Commonwealth of Nations has been the meeting in Washington between Winston Churchill, Prime Minister of Great Britain, and President Roosevelt. It has taken a devastating war on a worldwide scale with a national crisis confronting both nations, the like of which neither has ever before faced in history, to bring about such a friendly relationship and meeting.

It is a signal occurrence, as we observe that in this time of war the king of England gave his consent for his Prime Minister to journey to Washington in order that the political heads of these two great nations might meet together in this time of their greatest national crises.

Theirs was a conference with destiny! We turn to the Book and there find that this collaboration between the heads of the governments of Manasseh (The United States of America) and Ephraim (Great Britain)—the two sons of Joseph—is but the beginning. The Scriptural Prophets advise that a far greater crisis is yet to come and that when confronted with it there will be a gathering of the leaders of Anglo-Saxondom in a solemn conclave; and that at that time, in the people's behalf, they will move to adopt an administration in accord with the Divine Constitution and the Divine Economic System, as set forth in the Bible.

Unknown to many there is already on file in Ottawa, Canada, an important document setting forth these very laws* which will be considered and eventually adopted by both the United States and Great Britain. For it is their Divinely-ordained destiny to do so!

*At the time of its submission to the Canadian Royal Commission, the Brief which directed attention to the details of the Divine System of Administration was published in DESTINY (August, 1938) under the title, "An Important Document." A few copies (125) of this significant former issue are still available and may be procured from Destiny Publishers, Haverhill, Mass. 25¢ each, postpaid.

To the best of our knowledge and inquiry, the government of Canada is the only government on earth which has to date made a request for such a document to be prepared and filed for study.

It was in August, 1937, that the neighborly Dominion Government across our northern border appointed a Commission under the title, "The Royal Commission on Dominion-Provincial Relations," charged with the task of examining the working of the present Economic System, with a view to discovering how the burden of debt with its resultant heavy weight of taxation could be removed. So far the Divine System has not been put into operation in Canada, but it will be!—and not alone in Canada, but throughout Anglo-Saxondom.

Man may propose, but God disposes. Many plans are being proposed for "winning the peace"—but peace cannot be maintained in patching the present outworn systems by schemes suggested through human wisdom. As the war progresses this fact will be increasingly evident.

And under such conditions as those destined for our not-distant future it will be well if our government and all other governments within the Commonwealth of Israel Nations follow the example set by the Canadian Government and give immediate and serious consideration to the one and only solution of our national problems; problems which, if not rightly solved, will wreak greater havoc than that which will be caused by the present world conflict.

Only in the adoption of the Divine Constitution will we acquire an Economic System and administration which will compel nations to say of us, "What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all the things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law . . .?" (Deuteronomy 4:7-8.)

— THE EDITORS

DESTINY, The Magazine of National Life — portrays the Plan of God as contained in the Bible! Identifying the Anglo-Saxon-Celtic-and-Kindred Peoples as the House of Israel, under the leadership of the United States of America and Great Britain, this Magazine directs attention to the prophesied future of their National Life; and to the Bible as the most modern and valuable Book in all the World!

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UBLISHING that the Anglo-Saxon, Celtic and kindred peoples are Israel, with all that this implies in God's relation with mankind, we present here a brief outline of who we are and what we stand for.

Anglo-Saxon is a noble name when clearly understood; also a very inclusive name. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God (*Ps. 99: 5*), not man.

We are plain Americans who have seen God's Hand in our history, and God's Word in the Scriptures (*II Tim. 3: 16*).

We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has declined, we stand for its truth as applied to the spiritual, economic and political life of man on the earth (*Matt. 6: 33*).

We believe that in the Bible we have plain guidance for the spiritual life of the soul (*I Thess. 5: 23*), for the moral order of society, for the economic process of community and national well-being based on justice and equity (*Deut. 28*). In the Law we find the moral and economic order by which God intended to make obsolete the pagan order under which we still live (*Deut. 30: 10-16*). In the History we see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, correction and punishment (*I and II Kings*). In the Prophets we have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action (*Deut. 27; 28; Isa. 1: 50*). In the Gospels we have our Lord offering to set up again the Kingdom of God in its spiritual, economic and moral elements with Himself as King (*Matt. 5: 6; 7; Lk. 2: 32; John 1: 49*). In the Apostles and the Church we have all this as a precious possibility at any time we are ready for it, but at present under the phase of personal religion without larger social manifestation (*Acts 16: 31*); in brief, but one hemisphere of the whole of God's Truth. Therefore we stand for the *whole law of God and the whole Gospel of Christ* (*Isa. 8: 20*).

An Unalterable Covenant

Our responsibility in these matters is deepened by the fact that we — *the Anglo-Saxon, Celtic and kindred peoples* are the people with whom God made His unalterable Covenant and upon whom He laid His Law, "Which if a man do, he shall live." (*Lev. 18: 5; Ezek. 33: 15, 16*)

That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations (*Deut. 7: 6-8*). This people He called *Israel* (*Gen. 32: 28*). Selected, disciplined and dispersed on their mission, they are as really

existing and working now as in Bible times. In ignorance of their identity, they have been blindly (*II Cor. 3: 14*) fulfilling part of God's purpose, but the foretold time is now come when they shall know who they are and what they are here to do (*Jer. 31: 31-34*).

We know the divine *destiny* that Israel was commissioned to fulfill (*Deut. 26: 17-19*). We know that Israel left Palestine (*II Kings 17: 18*) while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By what the Prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" (*Jer. 31: 21*) they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do (*Isa. 51*).

Our Place in the Plan

It is a marvelous history. We still live in Bible times in the truest sense. The United States and Canada are peopled with branches of Israel, the Covenant People. And being who they are, and where they are, their responsibility as human channels through which the purpose of God is to flow to the nations is very great. DESTINY MAGAZINE recognizes that responsibility.

So that we stand for the Bible (*II Pet. 1: 21*), for Christian truth in all its parts (*Rom. 6: 23*;

8: 38, 39), and for the place of the American people in the plan of God.

Israel was not chosen for its special work by reason of any superiority to other people (*Deut. 7: 6-8; Ezek. 36: 32*); their promised greatness (*Deut. 32: 8*), which has been so markedly fulfilled, was not given for their own aggrandizement but as necessary equipment for the world work they were to do. Everywhere the notes of Israel are civil and religious liberty (*Lev. 25: 10*). The Bohemians who stood for Huss, the liberty-loving and God-fearing men of Holland and Belgium, the Brittany men of France, the Saxons of Germany, the Scandinavians and Britons and North Americans all belong to the Israel stream of destiny. Even in Russia are pockets of Israel — for through Russia and Poland in days before Christ, dispersed Israel was slowly filing across Europe to "the appointed place." (*II Sam. 7: 10*.)

Nor do we fail to consider the Jews who, as descendants of the "remnant" of Judah, returned from the Babylonian captivity to Palestine under Ezra and Nehemiah (*Ezra; Neh.*). Unlike the Ten Northern Tribes the Jews were never "lost" (*Matt. 15: 24*) as their "shew of countenance" (*Isa. 3: 8*) was a conspicuous identification everywhere. Acknowledging Jesus Christ as their Messiah and Redeemer they will, with all of Judah, be united with all the other tribes (*Ezek. 37*). So that altogether the twelve-tribed people of Israel are, as was foretold, a multitude in the earth (*Deut. 33*) and their recognition of their identity and responsibility holds mighty possibilities for the future.

We of course recognize that all who are "born again" (*John 3: 1-7*), and who believe in Jesus Christ, regardless of his or her race, partake of the blessings of the Covenant (*Gal. 3: 6-8, 26-29*). They are "grafted in" (*Rom. 11: 17*) for God has concluded all in "that He might have mercy upon all." (*Rom. 11: 32*.) But we emphasize the great Israel Truth because it has been so neglected and misunderstood in Bible teaching.

Neglected Truths

This, in large and general terms, defines our position. We number amongst our subscribers clergymen and members of every denomination. We are anti-nothing but pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today, as in Bible times — the same people with the same work — but now nearing a time of great change in the world for the fuller entry of the Rule of God amongst men (*Matt. 24: 3-42*).

FEBRUARY 1942

OBSERVATIONS OF THE MONTH

We Will Not Forget

JAPAN has made a dastardly and treacherous attack upon our nation. From the reports received approximately 3,000 men lost their lives in Pearl Harbor. If our national leaders had taken the evidence of history seriously, they would not have been thus caught unaware. It was in 1904 that Japan torpedoed without warning Russian warships lying in the harbor of Port Arthur while their Ambassador was being entertained at St. Petersburg. This precipitated the Russian-Japanese war. Now that the inevitable has happened, what ought to be our attitude towards our enemy under such conditions? The answer to this question is vitally important.

Jesus counselled individuals to forgive their enemies and do good to those who despitefully used them. But this message was definitely directed to individuals. What then must be the national attitude towards those nations which attack us? History has demonstrated that if a nation fails to prosecute to the limit its means of defense against criminals within and without and bring to justice those who have affronted them or made war upon them, that nation will not long endure. The past instructs!

When Israel came out of Egypt an unprovoked attack was made against them by a nation who sought their annihilation. Moses was given specific instruction as to the national attitude towards such an enemy. "Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; How he met thee by the way, and smote the hindermost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God. . . . Thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it." (Deut. 25: 17-19.)

Individually we can forget and forgive personal insults and those who may use us despitefully, but as a nation we can never forget or forgive treason and treachery. Pearl Harbor will never be forgotten as long as this nation endures and we can never forgive the

treacherous attack made upon us — which attack must be avenged by bringing to justice those responsible for it. The words of God addressed to Moses regarding a similar attack made upon our forefathers are germane today and America must give full heed to them, "THOU SHALT NOT FORGET IT."

We cannot forget or forgive the criminal in our midst but relentlessly pursue him until he is brought to justice or destroyed. We cannot forget or forgive the aggressive nations who come against us and they must be brought to justice and made to pay to the last farthing for their deliberately-planned treachery. This we will do, God willing, for as His battle ax and weapons of war we are commissioned to subdue all aggressors.

Though it may take months and even years and though it means the transformation of our entire nation, spiritually, morally and physically in conformity with the requirements laid down by God for victory we will continue to fight on in the Providence of God until He gives us that victory and brings the predatory nations to justice. Full and final payment must be extracted from them for all their treacherous deeds. They must be made impotent to ever again afflict the world with war and sorrow.

Aggressors may at first seem to prosper but the verdict of God is their ultimate destruction when *His people comply with the condition to give victory*. Along with the all-out preparation for war there must come a cleansing of our nation of its national sins so that God may prosper all our undertakings!

Friend or Foe?

	Page
AS A MAN THINKETH	15
BLIND IS MY SERVANT	19
THE BOOK OF BEGINNINGS	21
BOOKS	34
BORROWING TROUBLE	18
CONFERENCE AND DOCUMENT OF DESTINY	3
DIAGNOSIS AND TREATMENT OF OUR ECONOMIC ILLS	11
THE DIVINE PRESCRIPTION	14
DOCTRINE VERSUS THE BIBLE	9
"GO AHEAD TURKEY"	31
HONESTY AND SINCERITY NECESSARY	20
HUMANITY'S DISBELIEF	13
IS THERE A PROPHETIC MESSAGE?	6
LAW IS THE ESSENCE OF LIFE	16
ON THE RECORD	10
ONE MAN'S DESTINY	27
SHORTAGES	26
THE PLACE OF VICTORY	7
THEY WERE MEN OF DESTINY	30
THE WAY OF ESCAPE	8

the final and decisive battle for world domination.

Can we thus look into the future? We can, not by any particular power of our own, but through the fact that we do have access to the record of that future as viewed by the prophets who foretold in detail the very conditions which will soon confront us.

Already face to face in mortal combat stand two distinct ideologies of government; one believing that might makes right and the other believing in the establishment of equity and justice for all. Into one or the other of these camps all nations must gather before the final phase of the present conflict has ended. The exponents of the first group are represented at present by the Axis powers, while heading the second and furnishing leadership to this group are the Anglo-Saxon nations — the United States of America and Great Britain.

Confusion is in evidence for the present, because allied with the Anglo-Saxon group are nations who are exponents of the doctrine that might makes right and who are as unscrupulous in their methods and activities as are the Axis partners.

Soviet Russia at heart and as evidenced in the words of their leaders and judged by their past actions is of the Axis group, though at present they are in alliance with the Israel group. The reason is clear for this present situation, but that it will not continue is also clear from the picture as presented by the prophets.

Prophecy definitely states that God's people, Israel, will alone face the world and names among their opponents nations that are now in apparent agreement with them. Therefore, there will yet develop a situation whereby the Soviet Union will join the camp of our enemies. This fact should place America on her guard against close alliance with this potential enemy.

We do not have to await the event to know what is to happen. Ezekiel, the prophet, declares that a nation whom he designates as Gog and Magog will play treacherously with God's people, Israel, whom he calls, "The merchants of Tarshish, with all the young lions thereof." Now Tarshish was an ancient name once applied to the British Isles, while all the young lions thereof would denote the territories and possessions colonized from this island Kingdom as well as their possessions.

Gog and Magog represent something gigantic coming from the country north of the Black Sea, Caucasus Mountains, Caspian Sea, etc., known to us as the Russian Empire of Europe and Asia. Ezekiel designates Meshech as the place or center of the activity of this group and Meshech is the ancient name of Moscow.

In the 38th and 39th chapters of Ezekiel the prophet clearly outlines the fact that a treacherous or evil thought actuates the Soviet government to suddenly move against the Anglo-Saxon nations. The fact that they are at present in alliance with us would make such a move the personification of treachery.

Now Gog and Magog denote the Agagites or Amalekites who were the traditional enemies of Israel from the very beginning of Israel's history. The Psalmist lists the nations that will be against Israel and in that lineup names Edom, the Turk; Ishmaelites, part of the Arabs; Amalek, whose descendants are represented in some of the peoples now in Russia; Philistines, certain of the French; Asshur, Germany; the latter spoken of as joining in with them, and who are helped by the children of Lot — the Ammonites or Japanese and the Moabites or Chinese.

Some will immediately say, "no, China never." But lest

we forget, China is closely tied with Soviet Russia — ties that are closer than those that can possibly bind her to us. What Russia requires China will do. There is a significant saying, "Scratch a Russian and you will find a Tartar (Mongolian)."

The above will call for some radical changes in national alignments, but that they will come about is clear from reading the prophets. In that day Great Britain and the United States will face a hostile world bent on their annihilation. Of this giant combination of hostile nations the Psalmist says, "They have taken crafty counsel against thy people" (Ps. 83: 3), the purpose of which is to cut them off from being a nation. Furthermore, these enemies of Israel are defined as nations at war with God. The anti-God campaigns in Soviet Russia and the German opposition to the Bible and the Christian religion further identify the enemy.

How will all this come to pass? A victorious Russia could dominate Germany and Sovietize all Europe. Germany and Russia could even yet come together by agreement and federate all nations for the purpose of destroying the Anglo-Saxon group. Serious reverses for Great Britain and America at any point on our battle front could drive them together for they have no scruples about keeping any treaty obligation when it is to their advantage to break them. The Anglo-Saxon nations might insist upon conditions with which the Soviet leaders would not agree and thus bring about a break in the present relationship. There are a number of other possible methods by which this could be accomplished, but however it is accomplished, Ezekiel definitely states that an evil thought will actuate the move that is yet to be made against the Anglo-Saxon peoples.

Before it is too late we trust that our national leaders will give heed to Ezekiel's warning and not commit our nation to a collaboration with a potential enemy that will not be other than disastrous to our people.

Is There a Prophetic Message?

WHEN MEN are ignorant of a subject they assume one of the following three attitudes in relation to it: 1) The honest man candidly admits his ignorance. 2) The man who does not want to admit ignorance belittles the subject of which he knows next to nothing and states that it is of no consequence. Perhaps, however, the most reprehensible of all is 3) The man who poses as an authority and denies the authenticity and truth of which in reality he is ignorant.

Nowhere is this last method used so much as by the modernist preachers and teachers who, not knowing the scope and purport of the messages of the prophets declare their messages were applicable to their day and generation alone. Recently a New England pastor declared on several occasions that such was the case. If this instance of the ignorance of the message of the prophets were an isolated case it would not call for any comment. But, unfortunately, this pastor but expresses what he was taught in his theological training and which false teaching is being promulgated by thousands of modernist preachers. Thus the message of the prophets to our day and generation is largely a sealed book, sealed by the very men who are supposed to declare that message to our generation.

Let us examine their contention in the light of the facts as revealed by the prophets. First, if the prophets spoke for their day alone, how then can those who accept such a finding credit Jesus Christ with being the Messiah? The

claim of His Messiahship is based upon the prediction of the prophets who, if they wrote for their day alone, cannot be accepted. But the prophets did describe His coming, His birth and the place and time of that birth. They also predicted His life, ministry, character and office — both human and divine — giving specific predictions regarding many of His acts and the manner and time of His death, all of which were fulfilled! They also purport to describe the time and manner of His second or triumphant return which is yet future. This evidence alone invalidates the foolish contention that the prophets had no message other than for their day.

Upon further investigation we find that the prophets gave utterance to many things that they themselves did not understand. Daniel said of his messages, "I heard, but I understood not." It is certain that if this prophet could not understand his own message neither could the people of his own day understand it. Daniel even made earnest inquiry of the Lord to know what was the meaning of the message he was commanded to write. The prophet is informed that it would not be understood until the time of the end which would be long after Daniel had passed into the grave.

Ezekiel is told of events that would take place in the latter days, centuries after his time. John on the Isle of Patmos is given a vision of events from his time to the close of the present age and records the events of the day of resurrection. Daniel also describes the resurrection. Hosea, Amos, Joel, Isaiah, Jeremiah and others of the prophets are given detailed previews of events centuries beyond their time, and they address messages to the men and women as well as the nations of times yet to come insofar as their day and generation is concerned.

Spiritual leaders who ought to believe and declare these vital messages directed to our generation for the instruction of our people in the trying days ahead are mostly silent. What a pity! For never in the history of the world was the knowledge as given by the prophets so needed as it is needed today. This is so because we are the people of the generation to whom the prophets addressed their messages and the actors in the scenes so clearly described by them. Men who believe the prophets spoke for their day only are in no position to teach what the prophets have declared, for with the general ignorance of the masses regarding the prophetic messages of the Book they are, as it were, but blind leaders of the blind.

Isaiah, Ezekiel and Jeremiah directed a message to these spiritual leaders of our generation and particularly those who are over the Anglo-Saxon Israel peoples. Isaiah says, "His watchmen are blind: they are all ignorant." (Isa. 56: 10.) Jeremiah pronounces, "Woe unto the pastors" (Jer. 23: 1), while Ezekiel is told to prophesy against the shepherds of Israel. (Ezekiel 34: 1.)

We refrain from printing the prophetic accusations as all have access to the Bible and can read that message for themselves. When we have quoted the message of the prophets directed to the spiritual leaders of our times men of the cloth have accused us, to use the phrase of a prominent clergyman, of "panning the parsons." But we are not! Let them read what the prophets themselves have to say and then "page" Isaiah, Jeremiah and Ezekiel and lay their complaint before them; for *it is these prophets and not we who are speaking.*

Let the spiritual leaders in Israel also remember it is never too late for them to mend their ways and apply themselves to a diligent study of the national message of the Bible. If they will do this, then they will be in a position to

declare a message of hope and comfort and peace which will allay the fear and panic that is sure to come if men are in darkness regarding the meaning of the now-no-longer-far-in-the-future events of the great and terrible day of the Lord!

The Place of Victory

WHAT A DAY this is in which to be alive, for it was of this age and time that the prophets spoke and which they longed to see. This is the time of the consummation of the age and we are privileged to major in events that will bring to an end the strife and toil, war and sorrow, which for nearly 6,000 years has afflicted mankind. While it is true that men are now beating their plowshares into swords and their pruning hooks into spears as governments requisition metals and materials of all kinds to turn them into guns and tanks and every conceivable type of war equipment; yet, according to the declaration of Joel, this was to precede the events of the great and terrible day of the Lord. That day is destined to once and for all time settle the controversy of Zion.

Preceding the final settlement of this controversy of Zion there is to be the gathering of all nations against Jerusalem in the final phase of the battle for world dominion. This involves the Eastern Question, the title and right to ownership of Palestine, and the final judgment upon all nations that have gathered for the purpose of destroying Israel.

At present the major acts of warfare are laid in the far east, in Russia, in the battle of the Atlantic and in North Africa. These scenes are but preliminary steps in a conflict that must ultimately center in Palestine. We shall watch with interest the events that will soon compel nations to plan a general move upon the central land as they see an opportunity to work a decisive defeat upon the Anglo-Saxon nations in striking at this area.

What event or events will bring such a move about? Will it be that, in the strategy of military activities, Great Britain and the United States will have concentrated a formidable force in this area in their plans for moving against the armies of Europe? Could it be that the position here could become precarious as a result of disastrous reverses in many other sectors in their far flung battle lines in the Pacific, in the Atlantic and on the Western front and in their home land as well? Such a condition would make our position in northern Africa, Egypt and Palestine vulnerable. The enemy would then seize upon the situation as favorable for the killing.

At present Great Britain is clearing this territory preparatory to making it the basis of later campaign operations. But if after making this area the stronghold of United Anglo-Saxon action against their enemies the fortunes of war develop as suggested above, this would be followed by a concentrated move against our position in the central area with the enemy confident that in this final campaign they would be assured of victory in their plans for world dominion.

Does this all seem impossible? Then let the prophet describe what he saw in his preview of the future as he outlines this campaign with the armies of all nations converging upon Palestine in the climax of the present world conflict.

Zechariah, the prophet, tells of a load or burden that would be upon Israel (the Celto-Saxon peoples). In that day he speaks of the nations moving against the stronghold established by Israel in the near east. But let us read the story as told by the prophet:

"The Ever-Living, Who extended the heavens, and founded the earth, and formed the spirit of man in his breast says, — 'Look! — I will make Jerusalem a cup of staggering to all the peoples; and they will be also against Judah when besieging Jerusalem. Yes! at that time I will make Jerusalem a heavy stone for all the Peoples, whoever carries it will be totally crushed; — yet all the Heathen of the earth will collect against it.'" (Zech. 12: 1-3). Then follows the description of the fearful destruction of the armies of the nations. Later the Prophet declares, "The day of the Lord will come, and your spoil will be divided in your midst. For I shall collect all the Heathen against Jerusalem to war." (F. F. Trans.)

Sorely pressed, with the world arrayed against us (for the non-Israelitish nations will by then have broken their covenant with us) Zechariah states, "Then shall the Lord go forth, and fight against these nations, as when he fought in the day of battle." In the coming great deliverance — many details of which are described by Ezekiel, Joel, Isaiah and other of the prophets — Israel shall know that the Lord He is God from that day and forward and the nations around will know and recognize that through Israel will come the establishment of justice and peace upon the earth as Jesus Christ takes over the Throne of His father, David, and reigns over the House of Jacob forever.

The Way of Escape

THE treacherous attack by Japan upon Pearl Harbor, the bombing of the open city of Manila and other inhuman acts of the Axis group but emphasize the hopelessness of expecting to bring the present world conflict to an end other than in complete destruction of governments responsible for such acts. Following this there must come the establishment of a world order wherein international brigands and bandits can never again arm for aggression.

Before us lies a task that will tax the entire resources of our nation, but we must go forward determined to stop only when we have attained the desired end. Our greatest danger is to underestimate the work that lies ahead. Many of those nations who are friendly today and apparently with us will have joined our enemies before this world-wide conflict is over.

We might as well face the inevitable so clearly set forth by the prophets and face it from the very beginning of our entry into this conflict. The Anglo-Saxon world will yet face a world united against them.

Old standards of living and life will pass away. Business as we have known business in the past will be no more. When the grim reality of the things we face fully dawns upon our people and they know that *only in sacrificing all* can they hope to defeat our enemies, nothing then will matter.

Everything distasteful to God in the life, activities and living of our nation must also be discarded. The stupendous changes that will have taken place in accord with the prophetic declaration as a result of the present conflict would seem unbelievable but for the utterances of the prophets.

Anglo-Saxondom is destined to unite in a common cause not only for the purpose of pooling all their resources in fighting aggressive nations but to bring about an internal cleansing of their own land from all evil. This will result in a unity of action that will bring about the fulfilment of, "I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided

into two kingdoms any more at all." The statement then follows, "Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions." (Ezekiel 37: 22-23.)

Filthy and obscene literature and books must be destroyed and those responsible for thus trying to corrupt our people brought to judgment. Graft and abuse in government must be removed and justice done in our courts. The Babylonian economic system of Mammon must give way to the Israel system of economics. In fact, we must restore the entire system of the Jehovah administration as given to Israel at Mount Sinai.

Furthermore the Lord says that He will "Sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." (Ezekiel 36: 23-26.)

Ezekiel here describes a spiritual awakening of such a nature as has never before been experienced by any people, not even by our forefathers who witnessed the great scenes at Mount Sinai when they beheld the manifestation of the might and power of God.

This awakening is to come under pressure; for God, through Jeremiah, lists our defilements with things detestable and abominable to Him and declares, "Therefore, behold, I will this once cause them to know my hand and my might; and they shall know that my name is The Lord." (Jeremiah 16: 21.)

Our enemies today feel that they can and will be able to overcome the might and power of the Anglo-Saxon world. This will become to them even more evident in the near future as treachery and double dealing places our nation at even further disadvantage. But they are completely failing to take into consideration that their temporary successes in the Providence of God are for the purpose of causing the Anglo-Saxon world to cleanse all evil from out of their midst. Upon the accomplishment of this purpose God declares, "I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God."

When that day comes a united world cannot prevail against us. No, not even though his satanic majesty marshalls all the powers of darkness in the endeavor to defeat us. Isaiah proclaims that, "In righteousness shalt thou be established." (Isa. 54: 14.) In the day when we thus establish the administration of Jehovah in our midst no weapon that is formed against us shall prosper. The Japanese will be driven from all our possessions and their war lord brought to judgment. Hitler, Mussolini and those who will yet turn against us will have made their last successful move while in the words of the prophet, "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." (Isa. 60: 12.)

Blood and tears, sorrow and suffering face our nation until we thus awaken to *spiritual values and national requirements*. But with that awakening comes the inevitable defeat of all our enemies even though a united world moves against us.

The following judgment is pronounced against our enemies, "And it shall come to pass if they will diligently learn the ways of my people, to swear by my name, The Lord liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people. But if they will not obey, I will utterly pluck up and destroy that nation, saith the Lord." (Jer. 12: 16-17.)

Doctrine Versus the Bible

By HARVEY E. WHALEN

A WORDY battle has been raging in Michigan, which may extend its front to many other States of the Union before it subsides. Therefore it should be of interest to Bible students everywhere.

The patriotic and courageous criticism by the editor of the *Adrian (Michigan) Telegram* of the recent chapel talk by President Harrison of Adrian College, a Methodist-administered institution, has stirred up something more than a "tempest in a teapot."

It is the clashing of two schools of thought over the duty of American manhood in this hour of our Nation's greatest peril — one school, represented largely by churches, theological schools, the majority of orthodox ministers and thousands of churchgoers; the other, by the vast majority of our citizenry, both inside and outside the church.

Dr. Harrison was criticised for saying to his students, "The buildings and facilities of the church, and those of Adrian College, are not for the promotion of war, and cannot be used as the instruments of war. If there are Christians in our student body who think it is wrong to murder, then it is the duty of the church and also of the College to stand by them."

The *Telegram* charged that "Such words . . . tend to encourage evasion of military service. They are utterly out of step with facts and duties."

The object of Dr. Harrison's remarks is quite plain, but he has been brazenly guilty of using what Theodore Roosevelt called "weasel words." His inference that the American soldier, sailor, marine, or flyer, defending his country and his God-given rights and institutions, is a murderer, is very thinly veiled behind double-meaning words which provide him with a technical "out." Apparently he did not have the courage to say outright what he so evidently meant.

The *Telegram* took him to task for his slippery words: "Of course the college buildings are not for promotion of war — nor is any building in Adrian. If helping to defend the Nation's very life is 'promoting war,' then if a thug strikes your wife or child and you strike back, you are 'promoting' ruffianism."

Next to scold the doctor was Gene

Porter, student editor of the *College World*: "Dr. Harrison's words were an insult to the intelligence of every student at Adrian — an insult in that the things we students believe worth fighting for, were debunked."

He might well have said to the doctor, as Jesus said to the Scribes and Pharisees: "Ye blind guides, which strain at a gnat and swallow a camel."

Finally comes the thundering and infallible voice of the Methodist doctrine, to pronounce its verdict and thus end the argument for all eternity, through the weekly Methodist Church publication, the *Michigan Christian Advocate*.

The Rev. John E. Marvin, in a signed column, states that the position taken by Dr. Harrison is not essentially different from the official position of the Methodist Church.

He states that Dr. Harrison has quoted the Methodist doctrine which says that members of the Methodist Church who "as conscientious objectors seek exemption from military training in schools and colleges, or from military service anywhere or at any time" have the authority and support of the church.

We can accept this as authoritative Methodist doctrine. I challenge the church to show their Biblical authority for this man-made doctrine. There isn't any.

This might be a good time for all of us to take to reading our Bibles for ourselves and interpreting it according to our own inherent goodness and common sense, rather than longer listen to those who "strain at gnats." Too long have we been doing our religious "duty" by sitting in some comfortable pew and absorbing highly doctrinal theories which have resulted in the practical discarding of the Old Testament — the "law and the prophets" which Jesus said He came to fulfill — and has so often spiritualized the real meaning out of New Testament teachings.

The Bible does not teach this doctrine under discussion, but it does teach to the contrary. It provides for a standing army and allows no room for "ifs" and "buts" and doctrines. If the good doctors have not had it brought to their attention in their theological schools, we

suggest a careful reading of the first chapter of Numbers. Full quotation would be superfluous, but here's the meat of it:

"And the Lord spoke unto Moses in the wilderness of Sinai . . . in the second year after they were come out of the land of Egypt, saying:

"Take ye the sum of all the congregation . . . after their families, by the house of their fathers, with the number of their names, every male by their polls; From twenty years old and upward, all that are able to go forth to war — thou and Aaron shall number them by their armies." (They thus registered 603,550 fighting men.)

That's plain enough. Anybody can understand that, and that it is a command of the Lord. Please note that this was ordered and put into effect thirty-eight years before there came any call to action. *Preparedness!* Note, also, that this order was given to Moses by the same authority who gave him the Ten Commandments and the Laws and Statutes for the guidance of the Nation of Israel. Also that it calls for the numbering of the "congregation" and that the responsibility was imposed also upon Aaron, the head of the Levite priesthood.

The present attack on Israel-America had its parallel in those olden days. Let's take a look at it. Let's go back to the Bible — II Chron. 32.

Sennacherib, king of the Assyrians, was invading Judah, and Hezekiah was encouraging his people. Let us stick to the words as written, but do a little modern paraphrasing as we read; for the Assyrian, Hitler, knocks at our door today.

"Be strong and courageous, be not afraid nor dismayed for the king of Assyria (the Fuerher of Germany), nor for all the multitude that is with him; for there be more with us than with him.

"With him is an arm of the flesh (men and iron) but with us is the Lord our God to help us and fight our battles.

"Also he (America) strengthened himself (conscription) and built up all the wall that was broken (coast defense fortifications, air fields, anti-aircraft defense, etc.) and another wall without (Iceland, Hawaii, the Carribbeans, the

Philippines, Panama, etc.) and made darts and shields in abundance (planes, guns, battlewagons, mechanized equipment, shells, etc.).

"And he set captains of war over the people and gathered them together (in camps).

Then the king of Assyria came up to Judea and challenged the people.

"Know ye not what I and my fathers (Me and my Nazis) have done unto all the people of other lands? (Norway, Finland, France, Poland, Holland, Greece, etc.). Were the gods of those lands any ways able to deliver their lands out of mine hands?

"He also wrote letters (propagandized) to rail on the Lord God of Israel, saying, As the gods of the nations of other lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people.

"And the Lord sent an angel which cut off the mighty (Nazi) men of valor, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land."

One can see, therefore, that Hezekiah trusted in God but kept his powder dry. He knew that God helped them that helped themselves. He did not sit back comfortably on his pants and hide himself under any angleworm doctrinal mantle of resignation and wait for God to do it all for him.

As peacemakers and Defenders of the Faith, God will help America now as He helped Israel then, even though there be those among us who have substituted their pet doctrines in place of God's order for military preparedness.

"He who takes to the sword, shall die by the sword" has been used by paci-

fists, and swallowed, undigested, by audiences since the Revolution. Eleven words of one syllable each, yet too much for average intelligence to grasp, else we would long ago have seen that the first-mentioned sword is the sword of the aggressor, who is to die by the sword of the defender.

"Greater love hath no man than this; that a man lay down his life for his friends." Can this mean anything else than sacrificing one's life in the defense of his friends?

"He who would give his life shall find it."

Such must have been the creed and thought of Captain Colin Kelly, when he ordered his men to bail out and, he alone, plummeted his ship into the very smokestacks of the Jap battleship, "Haruna." He gave his life — and found it!

On the Record . . .

ON page 10370 of the *Congressional Record* of the Proceedings and Debates of the 77th Congress (House) for December 23, 1941, there appears this timely, fitting, significant address by Representative Smith of Washington.

* * *

CHRISTMAS, 1941

Mr. SMITH of Washington. Mr. Speaker, I ask unanimous consent to address the House for one minute.

The SPEAKER pro tempore. Is there any objection?

There was no objection.

Mr. SMITH of Washington. Mr. Speaker, in all the nineteen centuries since the birth of Jesus Christ in Bethlehem, mankind has never experienced a Christmas so fraught with deep significance as this Christmas in the year A.D. 1941. Against a dark background of cataclysmic events, rays of infinite light are illuminating the finite minds of men with the divine revelations of Holy Writ. Mr. Speaker and my colleagues, the peoples and nations of the earth, including ourselves and our own beloved country, have disregarded and violated the basic laws of the universe, which are spiritual and moral. In his second inaugural address, one of the most sublime utterances of modern times, which we in this solemn hour would do wisely to read, Abraham Lincoln enunciated the eternal verity that nations as well as individuals are

subject to the just judgments of Almighty God for their conduct and deeds.

This terrible war of Armageddon which engulfs the world has come upon the children of men as the inevitable effect and natural result of sin, selfishness, prejudice, greed, ignorance, idolatry, and the worship of mammon. Men collectively have failed to heed the rules of life and the laws of nations as revealed by God the Father in the Christian Bible.

Mr. Speaker, for many years it has been evident to thinking men and women that we were sowing the wind and would ultimately reap the whirlwind. Social injustice, industrial cruelty, racial prejudice, national selfishness, national arrogance, national pride have brought upon all mankind the punishment and penalty which must inevitably follow as the final effect of wrongdoing and unrighteousness. The governments of the earth have failed miserably to properly appraise and evaluate the dignity and worth of human personality and the human soul. No Nation, not even our own, has practiced the virtues of true democracy — Christian democracy. Democracy is not merely a political system — not only majority rule by popular elections and governments by parliaments and congresses. Democracy is far more than that. Democracy is individual liberty — equality of opportunity and justice for the individual. The Christian Bible

clearly reveals the certain method and perfect plan whereby such democracy — the Kingdom of God — shall be attained and become a reality upon earth for all mankind.

My colleagues, the nations and peoples of earth must go back to God the Father, no matter how hard, how long, or how bloody the road. The conflict in which we are now and will be engaged during the coming years shall determine the destiny and type of government for mankind for the next 1,000 years. By our courageous faith, by our patient sacrifice, and by our loyal obedience to God we shall build a permanent new world social order founded upon the enduring and eternal principles of Christian truth and justice. This will be the grand climax of mankind's age-long endeavor and imminent struggle to conquer the chaos of evil forces and achieve and establish the divine order of the ages — peace, plenty, and prosperity for all nations and all mankind. The prophecy of Isaiah will thus be fulfilled:

The government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.

Diagnosis and Treatment of Our Economic Ills

By W. C. NABORS

Written November 22, 1941

TIME HAS ARRIVED when we should consider more detail of the "New Order of the Ages" destined to be established through the leadership of the United States of America.

Even at the risk of some error as to detail, we should try to analyze some general terms. The goal we seek should be clearly marked. We must now attempt a more specific outline of "systems" in order to "isolate the germ" which causes our economic ills, then prepare the antidote.

Among the parables of the Kingdom in the 13th chapter of Matthew, is that of the wheat and the tares. It is clear that the "wheat" nations of Israel have been permitted to grow along with the "tares" nations of the gentile (outside the covenant) succession. During the period there has been an intermingling of the economies and the laws of EACH.

The Harvest Period Has Arrived

No true perspective from Bible study is possible until we understand from its chronology that we are now living in the period of the judgment of the nations; — the great day of God Almighty; the harvest period, when the fruit has ripened. The process of harvest is now taking place when first the tares shall be bound in bundles and burned. Later the wheat shall be preserved. We must therefore identify the fruit of the tares in our economy and destroy it.



The Disease

The first World War seemed only to cultivate the field and cause the wheat and tares to head up into fruit. From that war the U. S. asked for nothing. Now we find ourselves in a second world war brought on through economic distress. This time we shall take every step to prevent a repetition of our mistake. We shall seek to establish the new order of the ages to preserve peace. We must plan now for the period of the aftermath.

The new economy must be globular. We have the pattern. World commerce should move between the nations of the world as freely as it has moved between the states of our union.

"Isolating the Germ"

We have "belittled" the great fundamental truths of the Bible by individualizing instead of nationalizing their meaning. Natural man is selfish and self-centered. In conversation on the subject, too often it is revealed that the student or seeker has the primary objective of protecting his personal investments against the transition. Little wonder he is blinded to the full truth.

The Bible tells us of a "system" inaugurated by the head of the "tares" nations whereby all the raw materials of the world, fruit of the field and labor of man is valued in terms of gold which was set up to be "worshipped." Gold was established as the thing of value and the measure of all wealth. It became the foundation of the money system. By its control and manipulation, the nations of the world and its citizens could be enslaved. Moneychangers were thus perpetuated as masters of the enslaved. Because such money was the thing of value, charges for its use in the form of interest followed. So it has served until the "time of the end" when God would (Jeremiah 30: 8) "break the yoke" from off the neck of his elect.

As we approached this time God introduced into the U.S.A. on the date of the great step of the blueprint the idea of mass production. The creation of real wealth, or great uplift to society, thereafter was more than the "system" could stand. At the same time the nation to whom it was released grew until it became the balance of power in world affairs. Today we stand in the period of the world's history when the question in every thinking mind is, "What nation can find the economy that can survive present conditions?"

The Bible gives us the sure answer, preserved for the period in Psalms 15: 1-5:

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? . . . He (nation) that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

After World War I the U.S.A. attempted to collect war debts with interest. We will try the wrong way first.

That is how we learn that it is the wrong way and will not work.

The Lend-Lease bill is the greatest non-interest deal in the world's history. Yet this is only a beginning. Before this world contest is over our national debt will, no doubt, reach the mark of 153 billions of dollars or more. At 2 3/4 per cent interest the annual cost for interest alone would exceed our entire national debt at the beginning of World War I.

The former monetary system based on interest cannot survive. Let us make this distinction, however: The U. S. will survive although she will be forced to change her monetary system from that practiced in the past.

She will be brought to realize the truth and national import of that statement in I Timothy 6: 10 which isolates the germ causing our economic illness: "For the love of money is the root of every kind of evil." Let us make the national application: The system that establishes money as the measure of all value is the root cause of every kind of economic evil the world over.

The Cure

Once we isolate the germ we can control the disease. The textbook that identifies the germ also gives the antidote.

Let us first get the setting.

I Corinthians 2: 6-10, *Ferrar Fenton translation* —

"But we can speak philosophy among the perfect; but a philosophy not of this age (we speak of the new order of the new age), nor of the useless leaders of this time. We speak, instead, of a *Divine philosophy in the hidden mystery* (Matthew 13: 11, *Mysteries of the Kingdom*) which God ordained before the ages for our rectification, which none of the leaders of this age recognized; for if they had recognized, they would not have crucified the master of that rectification."

"But as it is written (In Isaiah 64: 4): What eye had not seen, and what ear had not heard, and what had not entered into the human heart, God had prepared for those loving Him."

No, it hath not entered the heart of natural man. Too often we read our familiar verses and stop. This time, however, let's read on —

"But God has revealed it to us through the Spirit; for the Spirit investigates all, even the high purposes of God."

The Holy Spirit was sent to teach us (John 14: 26 and 29, *Fenton*) —

"But the Helper, the Holy Spirit, Whom the Father will send with My power, He will teach you everything, and remind you of all that I have myself told you. . . . And I have told you now before it happens, so that when it does happen, you may be convinced."

Here is the cure (I Timothy 6: 17-18) —

"Charge them that are rich in this world . . . that they do good, that they be rich in good works, *ready to distribute.*"

The office of the National Priesthood of the new order is — Nehemiah 13: 13 — "Their office was to distribute unto the brethren."

The solution is in a monetary system that provides *distribution* of the riches of the world. The U.S.A. is the richest nation in the world of raw materials and production capacity. She is charged with the leadership in establishing a *new order of distribution* among the nations of the world.

The time for release of this wealth was given in order that it would accomplish the purpose of God.

Deuteronomy 8: 16-18 —

". . . That he might prove thee, to do thee good at thy latter end. . . . Thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, *that he may establish his covenant which he sware unto thy fathers, as it is this day.*"

Don't overlook the time and the purpose italicized above!

The *old order* founded on the love (worship) of money makes an economy of ruthless competition which subordinates true wealth to money. Supply and demand is its rule. It flourishes on scarcity and shrinks on plenty. Real values of the earth's bounty and man's production are made to serve the accumulation of money. It promotes war.

The *new order* founded on *distribution* will make an economy of coöperation which subordinates money to true wealth. Distribution is its rule and objective. It will flourish on plenty and shrink on scarcity. Real values of the earth's bounty and man's production are served BY MONEY to increase production and distribution. It promotes peace and elevates the standard of living of mankind.

Can We Avoid Bankruptcy?

If our national debt does reach 153 billions or more, we cannot provide for the interest burden alone. Besides, we can never collect war debts. Will not the debt bankrupt the nation?

With complete assurance we can answer: Certainly not. It will only bankrupt the *system that created it.*

How, then, shall we survive the crash? Before we try to answer, let us get it straight that there is no complete crash of the economy of the nation. It is only the monetary system supported by usury which attempts to measure the value of all wealth that crashes. What our national economy experiences is a transition — from one form to another; a forty-year journey through the economic wilderness, if you please (1913-1953), but not without compass and guide. The Bible charts the course and by "watching" we can check every landmark.

How We Abolish Interest

That we must abolish interest, there can be no question. When God says (Deut. 23: 19), "Ye shall not take interest," there is no appeal. Again, mistaken reasoning comes from individualizing the command. It is national. We shall not abolish the practice of interest as individuals and work to the top — government. This is a national command. We shall start at the top and work down.

In complete violation of our constitution, Congress, given the sole right to issue money, has issued interest-bearing bonds to privately owned banks which, in turn, issue money thereon.

Here we start the poison into our economic system. For the Government to get cheap money, we add another ill by exempting the interest it pays from income taxation. With poison in the "root" of our economy, it permeates the entire economy of the nation. When we get sick enough, and not until then, will we take the medicine that cures.

Suppose our debt grows beyond a figure on which we can service the loan or pay the interest?

Suppose it does leave us 153 billions or more in debt to stop Hitler and his associates? Would we be in a terrible situation here in peaceful possession of the richest country in the world with all aggression completely removed from the face of the earth?

When this condition comes to pass, as it will, we would not "rue back" if we could.

Our soldiers would have purchased this land and freedom with their hardships, their blood and their lives.

Our labor would have contributed their sweat and toil and skill. (Make no mistake, they will. Today they are only separating the tares that have grown up

amongst them from the true American wheat of their group.)

Our industrialists and capitalists (so-called) would have contributed their fortunes, their experience and brain and many of them their lives. (They are dropping off from over-strain like soldiers before a machine gun.)

Would any of these take back their investments and return to conditions with Hitler and his tyrants?

The answer to "Uncle Sam" will be "Hell, no, keep our contributions and capitalize them. We prefer the dividends of perpetuation of our freedom to the return of our investments. Keep our invested capital and guarantee our dividends of freedom in perpetuity! Issue to us stock certificates, if you please."

Call in these interest-bearing bonds. Take over the ownership of our Federal reserve system, control our entire banking system, pay off these bonds with "stock certificates" and call them "dollars."

But what would be behind such money? The richest country in the world, peace, security and freedom of life and world trade with good neighbors.

Some will say, "But there's no gold behind it."

Right — There's no gold behind a stock certificate of shares in the Standard Oil of New Jersey, General Motors, or U. S. Steel. The value is not in the stock certificate, it is in the wealth of the corporation which the certificate represents.

Can anyone fail to see that when interest is removed from our national monetary system, commerce as between its subjects would follow the pattern? Stock certificates would take the place of notes and bonds. We would become a nation of owners, not borrowers.

Money would serve industry and commerce. Interest would be taxed or outlawed from our economy. Rents would first, no doubt, be based on the use of property only and not on its use plus interest on the value thereof in money. Rents would finally pass from our economy entirely when Judah and Israel dwelt safely, every man under his vine and fig tree. Ownership will replace rents in the new order. Yet those who now receive rent will have "enough." There will be no poor among us.

With interest removed, enslaving installment selling would dry up. We would pay for merchandise and not for "carrying charges."

Banks would resort to service charges, based on service rendered.

The Federal Reserve would not

handle government bonds nor securities for speculation.

The principle of lending money on bonds to create "check money" or "bank money" would be stopped at its source.

Our War Debts

If the U. S. contributes lend-lease billions for which she cannot collect in money with interest, what will she get in return?

Let's think of cancellation on about the following terms:

- a) The debtor nation must establish a sound currency backed by the resources and productive capacity of that nation.
- b) It must have a fixed relation to our "stock certificate dollars."
- c) The raw materials of the world shall be available to all nations in equity and free of tariff.
- d) Imports and exports will be settled by exchange of currencies at par. If nation A wants what nation B can supply, then nation A must give in exchange, in effect, equal value of raw material or production of its resources as its money represents.
- e) Such participating nation must be ruled by laws of equity and righteousness where the spirit of aggression can never again raise its head.

With a "world currency" and peace there is no reason why the nations cannot exchange commerce as have the states of our union. The root cause of war will be removed from the world. The true wealth of the nations of the world *will* grow as the true wealth of the states of our union *has grown*.

The sole object of production will be consumption. The limit of the living standard of every nation will rise with its industry.

Deuteronomy 28: 1 —

"And it shall come to pass, if thou shalt harken diligently unto the voice of the Lord thy God. . . . The Lord thy God will set thee on high above all nations of the earth."

Jeremiah 31: 12 —

"Therefore they shall come and sing in the height of Zion and shall flow together to the goodness of the Lord, for wheat and for wine and for oil and for the young of the flock and of the herd; and their soul shall be as a watered garden, and they shall not sorrow any more at all."

Jeremiah 33: 9 —

"And it shall be to me a name of joy, a praise and honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it."

Further articles by the author of *Diagnosis and Treatment of Our Economic Ills* will further elaborate on details outlined in general in this article. — ED.

Humanity's Disbelief

MORE AND MORE in these practical modern days it has become the custom to eliminate God from the affairs of men; not only from the minor affairs of personal life, but even from any direct concern with the incidents of general history. Rarely, if ever, does the secular press interest itself at all with policies which look beyond current happenings or the opinions of men which are published as the acme of wisdom, taking council of those who know nothing of the Divine plan of the ages. While judgment is often based upon the recognition of the moral law, yet a complete ignorance is often manifested regarding the basic code of laws which is Israel's constitution — a code of laws necessary to the proper conduct of the affairs of state.

Even the religious press stammers as it pronounces the dictum, "right prevails," and fights shy of the prophecies as miry ground and of no particular interest and concern today. Ecclesiastical leaders spiritualize all for which they are unable to find a literal footing that will satisfy the liberal school while they have divided the metaphors of the Scriptures into the tenets of as many sects as there are days in the year.

Further and further into by-gone days the God of Scripture is being relegated. That He ever interferes with the affairs of men, or condescends to pre-

write history, few individuals literally believe; and still fewer believe that there is a chronology which can be followed, tabulated and identified in current happenings. Certainly no nation as yet has condescended to investigate the accuracy of these ancient predictions and then conduct their affairs in accord with the prophetic warning.

Science, so called, has assayed to take out new naturalization papers for the human race and has derived the breath of life as well as the human body from the latent potentialities of dust itself.

If all this process is legitimate and continues to its logical conclusion Biblical faith is already doomed while inspiration re-defined must be admitted as merely a form of poetic imagination. But we challenge this whole process of human thinking and action as a displacement of truth. As we have shown in the past, and *will continue to show in the future*, events are literally following the lines already mapped out in the Holy Bible as the world hastens on to the end of the consummation of the age! With that end, fortunately not distant now, will come the final solution of the controversy of Zion — when the Anglo-Saxon nations shall truly come into their own, and when peace and justice shall reign from sea to sea and from one end of the earth to the other.

Light for These Days!

SOME PEOPLE believe that things just happen, and that the world will go on for another 500 years as it has done for the last 500.

The Bible records those people's existence (II Peter 3: 3-5). Yet thirteen Apostles and Prophets and Jesus Christ Himself say a time would come which would manifest all the conditions we've seen since World War I, and which will mark the end of the Age and the birth of a New World Order. Daniel spoke of a time of trouble different from any before it, with increased knowledge and running to and fro (Daniel 12).

Haggai spoke of falling thrones and decaying kingdoms (Haggai 2: 22), David of international conferences (Psalm 2), the Lord Jesus Christ of bewildered and distressed nations, and a

fearful anticipation of world events (Matt. 24; Luke 21). St. Paul tells of a talking of peace and safety (I Thessalonians 5: 3), and a falling away from religion (II Thessalonians 2: 2 and 3), perilous times marked by selfishness, pleasure-seeking, covetousness, and disobedience to parents, with formality rather than spirituality in worship (II Timothy 3: 1-5). All these signs and many more, equally pertinent, are in evidence today, and mark the period when God declares He will shake the nations (Haggai 2: 6-9), and bring the whole world into subjection to Jesus Christ (Philippians 2: 9-11).

"When Thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isaiah 26: 9).

The Divine Prescription

By REV. E. J. SPRINGETT

SOMEONE has recently said that the Bible is "God's prescription to the Church." I think that is far too narrow a view and prefer to consider the Bible as God's prescription to the Nation and in a still wider sense to the world. In the article to which I have just referred, I came across the following statement. I quote it, because it is a fair statement in a slightly different form of the truth which we have so often tried to bring before you. "It is easy to talk and work without the Book. Faced with a world staggering and demented under the pressure of moral and spiritual malady, dealing with men sick with sin and blinded by skepticism and all forms of selfishness, or else led astray by false and delusive hopes, we proceed to diagnose and prescribe without the Divine prescription, for man's wisdom is often, alas!, superimposed upon God's Wisdom, if not indeed substituted for it, and man's word is sometimes highly esteemed while God's Word is neglected or forgotten."

Now, with the premise, repeated once more, that it is impossible to get a clear understanding of the real meaning and outcome of what is now taking place outside the Message of the Bible, I want to suggest some thoughts based upon some definite statements in the Book. Just because I am going to mention and discuss specific statements, do not get the idea that I want to take certain texts out of their context in order to prove my point, nor imagine for a moment that there are not a very great many more statements concerning these things. In the 39th chapter of the Book of the Prophet Ezekiel and the eighth verse there is this statement: "Behold it is come and it is done saith the Lord God: this is the day whereof I have spoken."

That's a clear, definite statement, is it not? There is no need to endeavor to discover some hidden meaning. As a matter of fact, the more you try to find something that is not apparent, the further you are likely to get from the truth. But the text is plain. Something has taken place. Something has been completed. And it has occurred exactly when and how God intended and in accordance with His own pronouncement.

Now what is it? The context tells us.

It is the final destruction of the Forces of Evil and Aggression, whose identity is clearly specified, and the final victory of God and Good. That the age-old conflict should inevitably so end is stated over and over again in the pages of Holy Scripture. Not only does the Prophet Ezekiel tell the story but Daniel and Joel and Zechariah amplify his statements. And the Risen and Glorified Christ, in the message which He personally gave in the Book of the Revelation, gives still more information regarding "The Day" which is called "That Great Day of God Almighty."

Mark well, this is the only period or time so designated. There have been many "Days of God" in human history — it was a day of God when He "breathed into man's nostrils the breath of life and man became a living soul." It was a day of God when having entered into Covenant Relationship with Abraham, Isaac, the Child of Promise, was born. It was a day of God when Israel, the Nation, was set up as a Theocratic State, charged with demonstrating the Divine Economic System. It was a day of God when the Davidic House and Throne was established, which is now the very center of the loyalty of the multitudinous peoples of the British Empire. It was a day of God when Jesus was born at Bethlehem, when He, hanging upon the Cross of Calvary, proclaimed that the great work of Israel's Redemption was accomplished. It was a day of God when the same Jesus rose from the dead and, returning to the Courts of Heaven, proclaimed: "I am He that liveth and was dead and behold I am alive again forevermore." And it will be another day of God, now not far distant, when the Risen Christ to whom "all power has been given in heaven and earth" shall return to take complete charge of the things of humanity and to occupy "the throne of His Father David."

All these are "days" of God, but only the day upon which the events just ahead take place is called "That Great Day of God Almighty." Read on through the rest of the chapter containing this passage, look up all the references and then be absolutely sure that the progressive sequence of events in which we are participating is lead-

ing on to the Consummation of the Divine Purpose; a consummation for which we pray each time we say: "Thy Kingdom come, Thy will be done on earth as it is in heaven."

And then note a little further down in the same 39th chapter, after the announcement regarding the carrying out of the greatest Disarmament Plan that this world has ever seen has been made, this further statement: "So the House of Israel shall know that I am the Lord their God from that day and forward." Another explicit statement, is it not? Who is "the House of Israel"? Think back a moment. The name Israel was first given to the Patriarch Jacob at the time of his great regeneration at Jabbok. It was applied to his twelve sons who headed the twelve Tribes of Israel. Then the nation of Israel came into being at Sinai; later entered the Promised Land and was established as a Theocratic Monarchy under David, reaching the height of its wealth and power in the days of Solomon.

Then came, in the reign of Rehoboam, the great division and the once consolidated Kingdom of Israel becomes two entities, the House of Israel, headed by Ephraim, consisting of Ten Tribes, and the House of Judah; both carrying on separately and distinctly. The House of Israel later was deported into Assyria, from whence, over the centuries, they took their long trek ever north and west and south, until finally, having lost their identity, under various names each representing sections of the same stock, but unconscious of any racial affinity, they reached "the Appointed Place" at "the uttermost part of the earth" in "the isles of the Sea."

There they, the Ten Tribes, settled and over a period of a thousand years developed into a great colonizing power as God declared they should, having control of the Sea, and possession of all the places of strategic importance, and finally becoming recognized as "a Nation and a Company of Nations" known as the British Commonwealth, which with their brethren, the great people of the United States, stands today as the last remaining bulwark of freedom in the world.

Conscious to a certain degree of their high destiny, leaders and people alike are very largely blind to the manner in which they have been brought to the position they occupy today; wilfully ignoring the proofs of identity now so lavishly displayed, ignorant of the fact that their past and present history is the definite fulfilment of prophecy — "Israel doth not know."

But when the great events now taking place are recognized in their full significance; when the forces of Evil and Aggression have been destroyed, not by the material power of Israel, but by the intervention of Almighty God, as recorded in the Book, then the House of Israel, and that is ourselves, "shall know" and knowing will desire with a fervent longing and an inward urge to do God's Will. And, under the direct Sovereignty of Jesus Christ our Lord, shall establish as the basis of World Administration the Divine Economic System, the observance of which shall result in Peace, Prosperity and Happiness beyond all human imagining.

For God says again, in relation to these things which belong to "the day whereof He has spoken": "Moreover I will make a Covenant of Peace with them. It shall be an everlasting Covenant with them."

Note that it is God who makes that Covenant, not man. No man-made peace like that in 1919; no man-made League of Nations from which all reference to God and God's Will was excluded, but God's Covenant of Peace, under which "every man shall sit under his own vine and fig tree, none making him afraid, for the mouth of the Lord hath spoken it."

So you see, my friends, all will yet be well. But we have much to do. We have got to become acquainted with the Truths of the Bible; Truths which proclaim our individual Salvation and our National Redemption; Truths which proclaim our Identity and our Responsibility for Service. Because these things have been hidden from us and, indeed, denied by those who should have been proclaiming them, we are in this period of Chaos. The world is, indeed, upside

down. It is our responsibility to help, as fellow-workers together with God, to put it right side up.

The Bible contains all things necessary for this task. It is God's Prescription to the World. It is dangerous to depart from the clear directions of a prescription. A sick world has been offered scorpions for fish and stones for bread. Confusion has thus become worse confounded and weakness still greater enfeeblement.

Only as we make our own "the more sure word of prophecy" which is "a light that shineth in a dark place"; only as we realize that God has revealed His Will to and for us; only as we remember that "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son" can we play our part successfully and as God wills in the days that lie ahead.

And only as we understand these things, can we find assurance and comfort, and the Faith which overcometh.



As a Man Thinketh

PERIODICALS are giving space from time to time to articles dealing with religious issues. The response to specific questions asked indicates in the letters published an almost total lack of Biblical knowledge. After all, it is the Bible that should be the source of information regarding the reason for the present world conflict and in it should be found the answer to the question propounded in *The American Magazine* for February, "Must we believe in an afterlife?"

You do not have to believe anything, not even in life after death if you do not want to do so, but your belief or disbelief will not alter or change facts. It is far safer, however, for a man to make his life, his living and his thinking conform with the realities. You may believe the ice is strong enough to hold you but if your belief does not coincide with the facts you are in for an icy bath if not the loss of your life. The wisest man who ever lived said, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14:12.)

What is needed is not a multiplicity of opinions expressed by men and women who happen to philosophize on questions of which they know next to nothing; what is needed is

a statement of facts and a demonstration of the actualities.

The greatest demonstration of whether there is life after death was given nearly 2000 years ago and we date history both backward and forward from the birth of the man who gave us this demonstration of life after death.

He died upon a cross but arose from the grave and thus proved, and note carefully, that life after death is *in the resurrection*. The Bible gives the rules and regulations in the keeping of which it is assured that though one die yet there will come for him a resurrection to life eternal.

Jesus Christ addressed a code message to all His followers after His resurrection and ascension. John on the Isle of Patmos sent a copy of this letter from Him who was dead and now is alive to all the Churches. In that letter is given the time of the coming resurrection and a list of those who will be eligible to have a part in it.

Now you do not have to believe in all this; but one thing is certain, if you do not, you will probably fail to comply with the conditions which will bring to you its blessings. Your negative belief may, therefore, be the contributing factor that will make for you no afterlife. What a pity!

Law is the Essence of Life

By HOWARD B. RAND

IT HAS BEEN the continued and uninterrupted operation of the immutable laws of life that has made possible the existence of the human race. In fact, law is so essential to our very existence that life itself came into being as the result of the operation of law. But the operation of law is not confined to physical existence alone. Our very health and prosperity with every act and need of man, individually, socially and governmentally are all governed by law; and if we keep and observe these laws all their benefits will accrue unto us while if we violate them there will follow inevitable retribution and suffering.

When men come to a full realization of these facts they will willingly apply themselves to understanding these laws so that in the knowledge of their operation and in obedience to them they may secure a blessing.

The many and varied problems of administration which have so troubled and perplexed mankind will find a solution in their observance.

Chaos in the physical, spiritual or economic life of man is evidence that there has been a failure to observe and keep the orderly laws of peace. A perusal of both past and present records of human history reveal chaotic conditions with mankind afflicted with crime, violence and war; while revolution, famine and disease have taken their toll of life. Such evil conditions can only exist where there has been a violation of the perfect laws of life, the keeping of which will bring results far from chaotic.

Creation is an orderly process, while chaos results from the failure of man to observe and keep the Divine Command which is the law of life and the way of peace. *Life at its best*, with all the blessings of peace, results from keeping the positive commands of God and refraining from violating the negative injunctions.

The laws of the Lord were made known unto man from the very beginning of human history. This was so or else man would have had no guide to prosperity and peace. All the evidence of history and every factor of life con-

tinually demonstrate that the keeping of perfect laws is the very essence of a happy and enduring existence. And so it behooves us, if we would have perfection in living, to know them!

In the Beginning . . .

The Bible states, "In the beginning God created the heavens and the earth." A study of that creation reveals order and perfection with a minuteness of balance in accord with the so-called immutable laws of nature. The physical creation of the earth was followed by the creation of life; and finally, man. The same law operating in the physical is seen to operate in the instincts and habits so in evidence in the animal kingdom. Is it unreasonable to assume that man, a higher order of creation, is also subject to law, and to laws higher than those governing the instincts and habits of animal life?

God took man, whom He had created, and placed him in the garden, "And the Lord God commanded the man." Thus the command of God became the law of life unto man. From the very beginning man became subject to the commands of God and this was a law unto him for God had placed man high above the rest of creation in that man was made responsible for his acts, having been given the right of choice and the power to choose.

History of Law

It would be impossible to give a full and accurate account of the entire history of law as it applies to man, for to do so would necessitate the writing of the entire record of the human race involving the manifold phases of social activity, national affairs and international relationships. History, however, records the fact that the happiness, prosperity and contentment of a people is in a large measure the direct result of the type of law administered and the method of administration: a blessing for the people when the commands of God (which is the Divine law) are kept and administered; and a curse when the perfection of that law is violated and its administration ignored.

Antediluvian Civilization

While the command of God became law unto men yet, in the violation of that command, men became subject to the disasters and troubles which have afflicted the human race from the day of man's disobedience until now. The antediluvian civilization which arose after man was driven from the garden was no exception. During the years following the expulsion of man from the paradise of God there arose a civilization apart from God. Men were a law unto themselves and bound only by their good will to keep the commandments of God. The result was a complete failure to abide by the requirements of the law, which is clearly in evidence in the condemnation of that civilization, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

The deluge brought to an end this civilization of violence and crime. With the beginning of the new order human government was established, and to that government God issued the command, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." (Gen. 9: 6.) Here we have the first evidence of the introduction of human government, for though man may know the law of the Lord, that law will not enforce itself! Therefore, it became necessary to delegate to human society the right of administration and judgment. Men were now enjoined to organize society and government and to curb violence. Under this command every earthly government has a right, nay it is a duty and *command* to bring to justice the murderer and subject him to the death penalty.

The Giving of the Law

Men have failed to recognize that from the very beginning of human history Divine Law has operated in the life of man. Because of this failure they have assumed that the law was first given to man at Mount Sinai. Nothing is further from the fact. God-fearing

men have lived in accord with the principles of the law of the Lord centuries before the Mount Sinai experience of Israel and it is erroneous to attribute the knowledge of that law as coming to man through Moses. The revelation of Divine Law is from antiquity. Wherever we find men there also for man's guidance was a knowledge of the commandments, statutes and laws of God. True, men ignored and forgot them but, nevertheless, God saw to it that in the beginning His laws were known unto men.

Scriptural Evidence of Antiquity

The oldest record in Scripture, in which we have the account of the experiences of Job (who lived a few hundred years after the Deluge) makes mention of the laws of the Lord which were being kept by Job. Abraham was keeping these same laws four hundred and thirty years before the organization of the Israel Kingdom at Mount Sinai. This is borne out in the information given to Isaac to whom the Lord said He was performing His oath which He had sworn to Abraham, giving as one of the reasons, "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." (Gen. 26: 5.)

Moses Codified the Law

Thus Abraham observed the law long before Moses was born! Moses, however, had a task to perform and codified the laws of the Lord for Israel to administer at the time this people was organized into a Kingdom at Mount Sinai.

The Law vs. Ritual

Inasmuch as Abraham kept the commandments, statutes and law, then of what law is Paul speaking when he refers to the promises made to Abraham four hundred and thirty years before the law? (Gal. 3: 17.) The passage is translated by Ferrar Fenton, "And I assert this — the ritual, beginning four hundred and thirty years after, could not cancel a settlement previously established by God, so as to abolish the promises."

It was not the commandments, statutes and laws of the Lord which Abraham was keeping that Paul refers to as coming four hundred and thirty years after the promise but it was the ritual or religious service which was established or added at Mount Sinai because of sin. (Gal. 3: 19.) Here Israel received their system of national worship, which had to do with the ordinances by

which atonement was made for sin.

Establishment of this distinction between the law contained in commandments, statutes and judgments and the ordinances may not seem important. However, due to the erroneous teaching of multitudes of Church leaders regarding the law and their acceptance of the false doctrine that Christians do not have to keep the law, it is necessary to define this distinction between the ritual (abolished in Christ) and the laws of administration which are still in operation.

Law Essential

Law is the very essence of life, for in the observance of the perfect Laws of God life is worth while. The keeping of these laws is essential to orderly conduct and their administration is necessary in bringing justice and establishing equity and peace. Without law, anarchy would reign and society would be in a state of lawlessness and political disorder under which no government could function.

Christian Anarchists

Christians who advocate doing away with the law and who refuse to accept the operation of the principles of the commandments, statutes, and judgments of the Lord as the law of life in the conduct of man individually, socially, economically and in the administration of national affairs are no different from the anarchist; for he also advocates the abolition of law. Christians holding such doctrines believe that they are above the need of keeping the law. Anarchism at its best stands for society made orderly by good manners, but where there is no law there is no standard of conduct or good manners and the end of such a society is but confusion and disorder.

Anarchists are in rebellion against human government, but the Christians who refuse to observe and keep the laws of God are in rebellion against Divine rule and government. It is a serious charge, but nevertheless true. Peter declared that those who despise government are presumptuous and self-willed. (2 Peter 2: 10.) If God did establish a government and law upon earth it behooves every man, and certainly all Christians, to conform with the requirements or come under the condemnation of being presumptuous.

Presumptuous Sin

What is the sin of presumption? Under the kingdom laws of administration it is deliberately doing that which

is known to be forbidden. "Ye shall have one law for him that sinneth (doeth) through ignorance. . . . But the soul that doeth ought presumptuously . . . reproacheth the Lord: and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him." (Num. 15: 29-31.)

Law Confirmed By Jesus

Lest there be those who refuse to respect the Divine Commands and Government in their daily living and life, by making the excuse that the New Testament doctrine has set them free from law observance, it is well to listen to these words of Jesus, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness (your keeping of the law) shall exceed the righteousness (law observance) of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (Matt. 5: 19-20.)

Here we have an interesting promise made to the Christian, for only those who accept Christ are eligible to position and power in the Kingdom. Greatness in the Kingdom will come to those who have kept, and taught others to keep, even the least of the laws. But condemnation and a place of obscurity is promised upon those who are presumptuous and refuse to keep even the least of the laws. Furthermore, Jesus said His followers must keep the law better than that law was being kept by the Scribes and Pharisees.

Many passages in Scripture confirm all this, so let us not be anarchists and above all, Christian anarchists, for the essence of an orderly and happy existence is to observe all the rules and regulations as contained in the commandments, statutes and judgments of the Lord.

The Servant Nation

Once the fact is established that law observance is essential to orderly social relationships it becomes necessary to make known to men the laws that must be kept. But along with a knowledge of that law is the need of an effective instrument or organization through which the law may be administered for the benefit of all men. God recognized this need and, though His laws were known

for centuries before Abraham's day, God called Abraham and in this call chose a family through whom He proposed to work, making the descendants of this man a servant nation to become the administrators of Kingdom laws. Through them He would demonstrate to all nations the righteousness and perfection of His government and Kingdom. Moses had this thought in mind when he instructed Israel to keep the statutes and judgments of the Lord. He said, "Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." (Deut. 4: 6.)

Administration of Law Essential

No matter how just and perfect a law may be, the mere knowledge of its

existence does not bring it into operation nor will that knowledge alone compel men to observe and obey its precepts. It is necessary that a nation adopt that law as the law of the land and through the acts of administration demonstrate the perfection of that law in operation. In the call of Abraham a race was chosen by God to whom was to be given the perfect laws and through whose administration He would demonstrate to the world the perfection of that law.

The Bible records the history of Abraham, Isaac and Jacob and the Egyptian sojourn of Jacob's twelve sons. While in Egypt they became a great nation. Then came the deliverance from Egyptian bondage under the leadership of Moses. Following the trek across the wilderness they arrived at the foot of Mount Sinai where they *received a national charter from God* and were enjoined

to administer His commandments, statutes and judgments.

Following the Mount Sinai experience of this people there emerged from the wilderness a nation with a perfect system of administration and law which left so deep an impression upon this nation that it materially influenced all its acts and deeds for a thousand years!

The organization of this Kingdom at Mount Sinai, with the granting unto them of the power to administer law, is so far-reaching and full of significance for all mankind today that space must be devoted to a study of the organization itself — and the ultimate purpose of that Kingdom. This will appear in DESTINY for March and then will be followed by a digest of the laws which this Kingdom was enjoined to administer; laws so perfect that the keeping of them today would bring relief to our nation in a thousand different ways.



Borrowing Trouble

PERHAPS one of the most misused quotations — at times given as an excuse for negligence or downright laziness in failing to anticipate or prepare for the future — is, "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself." This rendering in the King James Version is unfortunate as it would seem to imply no need for making preparation for tomorrow. This is not the case, however, for a right rendering of this passage is an admonition to cease worrying and does not countenance shiftlessness and failure to prepare for the reasonable needs of the future. Ferrar Fenton, rendering it direct from the Greek, clearly demonstrates that Jesus is counselling men not to worry regarding tomorrow's troubles.

Jesus had been discussing with the disciples the needs of life — food, clothing and shelter. He pointed to the foolishness of those who, laboring for such things, fretting regarding what they would eat, drink and wear, were anxious and worried regarding their "tomorrow" needs. It is well He calls attention to the uselessness of worrying for it in no particular contributes to acquiring the things needed; in fact it is a detriment, both mentally and physically, *retarding the ability of one to secure that which will make the worry unnecessary.*

In the midst of all this Jesus anticipated the day when such a state of affairs will be no more and the worries and anxieties of the tomorrows completely eliminated. This, He said, will be brought about when the Kingdom and its administration is restored along with His righteousness or laws. This restoration is what men should seek, according to Jesus, in order to eliminate all anxiety regarding the future.

He said, "But first secure the Kingdom of God, and His righteousness (His laws and their administration) and all these things (food, clothing and shelter) will be ready for you (even tomorrow)."

Attention had previously been called to the fact that we should trust in God, even in times of trouble, when the Kingdom as yet was not fully established nor its laws in operation upon earth. God knows our needs, therefore implicit faith in Him is necessary to a contented and unworried existence.

It is a fact that *as a man trusts in God* to that extent he does not worry and as he worries to that extent *he does not trust!* Trust and worry are as incapable of being mixed as water and oil. Worry alone furnishes every Christian a perfect barometer of the state of his faith, for the strength of his faith is in reverse ratio to the extent of his worry.

This does not mean a spirit of indifference or shiftlessness; in fact, it would engender the reverse, and men would provide for their present and coming needs without anxiety regarding the evils that may come. It means, after having done all possible to provide for our needs under a system of human activity not in conformity with the things of the Kingdom, that one can have an implicit trust in God regarding the uncertainties of the future. Thus the cares and troubles that must be faced later because men are prone to do evil and refuse to keep and administer His laws do not need to become burdens for today. Thus Jesus said, "Do not therefore fret about tomorrow, for the morrow has its own trouble. The care of each day by itself is quite enough." (Matt. 6: 34, *Ferrar Fenton Trans.*)

Blind Is My Servant

By L. BUXTON GRESTY

CHAPTER SIX

Judah's Relationship to Israel

QUES. 57. — *Why is it that the Jews should have retained their name, while the House of Israel should become so lost and blind to their identity that they have to be told who they are?*

God, you will remember, placed His Name (El) upon Isra-el, and commanded them not to "take it in vain." Their national defection not only brought expulsion from their land but, through the prophet Ezekiel, God said: "they shall pollute My Holy Name no more." Thus they lost their name and, since that time, have been known by a succession of names — each of which has obscured their true identity.

The words "blind" and "lost" form, indeed, the very keynote of Israel's condition ever since their expulsion from Palestine; Scripture constantly refers to them in such terms as "lost sheep" and "blind servant."

St. Paul explains that, during their punishment period, Israel had temporarily been "blinded" by God — having "eyes that they should not see" — and he goes on to say that this blindness should continue until the "fulness of the Gentiles be come in" — that is, until the Times of the Gentiles were ended. Now that this period has elapsed, the veil is in gradual process of removal.

The nickname "Jew," on the other hand, has been retained, but it has no Divine significance, being rather, as prophesied, "a reproach among all nations."



Ques. 58. — What is meant by the passage in which Jesus says: "The Kingdom of God shall be taken from you and given to a NATION bringing forth the fruits thereof?"

Christ, on this occasion, was speaking to the Jews, who, at that time, were the official Kingdom-nation. He knew that, apart from a faithful few, they would reject Him, and that their rejection of Him would automatically cut them off from the Kingdom plan and purpose.

Christ also knew that the vast bulk of

the Servant Nation — "the lost sheep of the House of Israel" who were then dispersed among the Gentiles — would gradually come to accept Him and that their acceptance would, consequent upon His paying their redemption price, re-establish them in their former role.

The Jewish nation ("the barren fig tree") because of the rejection, would not "bring forth the fruits of the Kingdom." The Kingdom was therefore taken from them.

And if Kingdom fruits have been brought forth by any people, they have certainly been produced by those of the Celto-Saxon family — imperfect though that family may have been.



Ques. 59. — What, then, will become of the Jews? Are they disinherited forever?

No. While the age-long punishment of the Jews needs no emphasis, they have a happier time coming.

It is everyday knowledge that large numbers of them have already found refuge, under British or American protection, from persecution in countries of the Continental succession. And numerous prophecies indicate that the whole of the genuinely Jewish people will ultimately be reunited with the Commonwealth of Israel.



Ques. 59a. — You have used the expression "genuinely Jewish people." Am I to infer by this that some of those who say they are Jews are not Jews at all?

Here we have another popular fallacy. Professor Nordein had something to say on this: "The Jewish nose is so styled by people erroneously. The crooked nose is Armenian. The Jews only have this characteristic in a marked degree since they became intermingled with the ancestors of the Armenians of today." Professor Sayce also is emphatic in his opinion as to their mixed ancestry.

It should be more fully realized that the Jewish people are not, and do not claim to be, racially pure. There even are black Jews.

There are two main and quite distinct, easily recognizable, divisions in Jewry — the Sephardim and the Ashkenazim.

The latter are chiefly descended from ancestors settled for centuries in Poland. There is an undoubted admixture of foreign blood, due to the Jews' practice of accepting "proselytes" into the community. This was applied wholesale in later centuries.

The Sephardim Jews are racially purer. They trace their descent from ancestors domiciled for a long period in Spain before being driven out by Ferdinand at the end of the fifteenth century.

Even in Our Lord's day the Jewish nation was rapidly becoming mixed. It is well known that a large number of Idumeans (descendants of Esau) had been merged in the Jewish nation. Herod, of course, was an Idumean.

And so it must be borne in mind that the Jewish nose and the swarthy appearance are not Hebrew characteristics, but features acquired from Levantine and other peoples not of Israelitish origin. There are, therefore, many Jews who have little, if any, Israel blood in their veins. Revelation tells us that the "Synagogue of Satan" will be found to be connected with those who "say they are Jews and are not" — atheistic, non-Israelite Jews.



Ques. 60. — When you quoted Zechariah's parable of Beauty and Bands, you explained that the staff Beauty represented Christ. Did not the breaking of the staff Bands symbolize the original breach between Israel and Judah at the time of Rehoboam?

The parable was written 500 years after the northern tribes had revolted against Rehoboam; it could not, therefore, refer to that breach.

To understand this part of the parable, one must appreciate that the sepa-

rate destinies of Israel and Judah had been settled by God long before the split. This is evident even as far back as the Exodus, for we read that "When Israel went out of Egypt, Judah was His sanctuary and Israel His dominion."

This distinction seems to have been observed down the centuries for, while Israel — which then included Benjamin — for a while gave allegiance to the son of Saul, "The House of Judah followed David." We also read that David reigned seven years over Judah alone and thirty-three years over Judah and Israel combined.

During the reign of Solomon, the prophet Ahijah foretold the coming breach. He said that God would rend the whole of the Israel portion of the kingdom, less the tribe of Benjamin, from Solomon's son. Benjamin was to be lent to Judah in order that "David My servant (Christ) may have a light before Me in Jerusalem."

Thus it was that, in spite of the split, Benjamin remained a link between Israel and Judah. The brotherhood which this tribe had preserved was broken when the Jews were crushed by the Romans in A.D. 70, thus fulfilling the prophecy.

* * *

Ques. 61. — Benjamin would appear to have been given a special mission. What purpose did this tribe serve in God's plan?

And what was the prophecy to which you have just alluded?

Benjamin was destined to be the light-bearing tribe. Its mission was mentioned by Moses who, when blessing Israel, said of Benjamin: "The beloved of the Lord shall dwell in safety by him."

It is generally held that the Galileans were Benjamites, and Christ (the Beloved) was always safe and welcome in Galilee. With the exception of Judas, probably all the Apostles were Benjamites — as was St. Paul — and it is highly likely that most of the early Christians were of this tribe, for the proud Judeans held aloof from the new faith.

When Christ's mission was finished, the presence of Benjamin in Palestine was no longer necessary. Thus, as the parable of "Bands" foretold, this link between Judah and Israel was broken and the Christian Benjamites were given an opportunity of evading the doom pronounced upon Jewry.

The opportunity came during the siege of Jerusalem. It is recorded that the encircling Roman troops were unaccountably withdrawn for a brief period. The Christians took advantage of this pause to slip away, and so escaped the wholesale extermination which accompanied the siege and fall of the Holy City. This was in fulfilment of Jeremiah's prophecy: "O ye children of Benjamin, gather yourselves to flee out

of the midst of Jerusalem . . . for evil appeareth out of the north, and great destruction."

Thus the severance of this portion of Benjamin from Jewry became the means of their bearing the light of Christ's message across Europe.

* * *

Ques. 62. — What is meant by the statement that Judah was God's sanctuary and Israel His dominion?

Scripture is quite clear on this. Judah was the royal tribe — and well they knew it. Jacob, in his death-bed blessing, said: "The sceptre shall not depart from Judah until Shiloh (Christ) come," while Psalm 108 declares that "Judah is My law-giver."

The rulers of the Kingdom-nation must therefore come from Judah and with the solitary exception of the first king, Saul, this rule has been strictly followed. Our Lord Himself — the King of Israel — was of Judah, for "of Judah came the Chief Ruler."

On the other hand, the remaining tribes formed the dominion. Judah was king; Israel was the kingdom.

As to the Sanctuary, Judah — through the Jewish remnant — fulfilled this long-foretold destiny by providing the setting in which was offered the sacrifice that freed Israel from the curse of the Law.

(To be continued)

Honesty and Sincerity Necessary

NO PEOPLE are more patriotic than the citizens of our nation. This was demonstrated in the oneness with which differences were buried as soon as the enemy attacked. In a time of national emergency we are willing to make any sacrifice necessary to preserve our country, our government and our freedom. This includes all our money, time and possessions if such sacrifices are needed to gain victory over our enemies.

Let it be remembered that there will be no limit to the sacrifices that will be willingly made in the common defense when those sacrifices contribute toward winning the conflict now thrust upon us. If, however, the moves to take the property of our citizens serve an ulterior purpose not absolutely necessary for waging war against our enemies — but, à la Soviet style, so that officialdom may ride in state with sufficient of the things the people are asked to do without, the people contributing to the personal needs and comforts of the favored few — then the reaction will be terrific!

We want no special privileged classes and if the citizens of this great nation must learn to do without, then a splendid example can be set them in official circles by similar sacrifices. Many of our people have not forgotten the drive to secure aluminum for building planes only to be informed

later that such was not the purpose for which that aluminum was gathered. Ugly stories have circulated regarding priorities where release has been effected when an extra price was paid for desired material to a go-between.

If American citizens are asked to give up other of their possessions than has already been asked of them no one will object if it is definitely for defense and to assure victory for our armed forces. But back of those demands must be a spirit of sincerity and an absolute honesty of dealing with our people.

The very end desired by all can be hindered or even defeated if citizens are deprived of their possessions without due cause. People are becoming alert and will watch carefully to see how, where and under what conditions the things they sacrifice will be used. For purposes of victory there will be no limit to our sacrifice but we want none of the confiscatory methods so in evidence in communistically controlled Russia; which would socialize industry, regiment our people, change our form of government, and use the national emergency as an excuse to destroy forever the freedom of initiative and enterprise that has made this nation great. Next to winning the war is the guarding of our freedom and liberty and if we win the war and lose our freedom we have lost the victory.

The Book of Beginnings

GENESIS, the very first book in the Bible, has been the subject of countless attacks. The truth of the teachings of Genesis has stood impregnable. For Genesis is the beginning and lays the foundation for "The Story the Bible Tells."

Now of all the numberless books that have been printed, the Bible is, and always has been, the best seller. It is possessed by millions, yet few really read it, and fewer still, read it comprehendingly, or realize the story it tells. Many causes contribute to this lack of understanding; chief, perhaps, is the erroneous interpretation and teaching which has prevailed.

As we converse with men and women in varying walks of life, the conviction comes to us that they have not rejected the Bible or its teachings, but they have questioned the false presentation of its truths. The interpretation and the teaching of the message contained in this Book as our theologians and teachers have presented it, has failed to make a rational appeal; and too often has closed the Book to intelligent thinkers.

From this standpoint, we have questioned the studiously minded, and have discussed with many, the meaning of different Biblical passages. The result has been the conviction that a simple outline which brings out and emphasizes the human characters in this unparalleled story, may be the means of creating a sympathetic interest in this Book of books, which does not exist today. And, further, that it may instill a desire for deeper study and a more thorough understanding of the Bible.

The story begins in Genesis and ends in Revelation. It is one of human appeal, most captivating in interest from beginning to end.

In Genesis we have a fascinating account of the creation of the heavens and the earth. Then we are shown that a disaster overwhelmed that creation and produced chaos. Immediately following, we are given an account of the reestablishment of order and perfection; and are told of the sequence of events in that reestablishment; and of the birth of mankind, with explicit instructions for their behavior and habits of

life. We are clearly shown that man's disobedience to the Divine commands is responsible for his suffering and sorrow; and are given an outline of the establishment of government upon earth, and the record of the disasters following misrule.

Then there is the call of one individual, whose posterity was to develop into a Kingdom race. We are told how that race was formed into a Kingdom — a race and a Kingdom whose responsibility was to administer the law in equity; and to establish peace upon the earth.

There follows the history of that race in its many divisions and details; the activities of the nations surrounding them, as they are instrumental in affecting the plans and purposes of God concerning His people and their destiny. We have the history of a line of rulers, and the final coming of the King of Kings.

The Bible also records the history and gives the messages of great reformations, as the prophets denounced national sins, calling the people to amend their behavior and practices. Through its pages are woven the warp and woof of the history of His people and their destiny, as God calls both the nation and the individual to arise to their responsibilities.

From the Old Testament on through the New, the theme of the story is the same. Failure to recognize the continuity of that story has led to much misunderstanding of it. The story ends with the founding of the Kingdom, with peace and happiness established in the earth. We are shown the perfection of that Kingdom Age, when all will enjoy the rewards of their labors. Sickness, sorrow and death will no longer hold sway. Then will be ushered in that Utopia for which men have longed, but which in their own might and power has been beyond their accomplishment.

This story is not only fascinating. It is true. Each one of us is an actor in the greatest drama of all ages. The message, told in detail, is more thrilling than any story man could ever write. The past is recorded; the present is given; the future is foretold; all in

unerring accuracy. The student and the reader may clearly comprehend the full message.

* * *

The Creation of the Heavens and the Earth

"In the beginning God created the heaven and the earth."

The Hebrew word here translated *create* means to prepare, form, or fashion.

Our purpose is to show the scientific accuracy of the formation of the heavens and the earth as set forth in this first verse of Genesis.

Here is an assertion, "In the beginning." When and where that beginning was, we do not know, but that there was a beginning both the Bible and science agree. This statement carries us back into the dim past and covers eons of years. It is beyond the reach of the human mind and understanding. There are, however, blank pages upon which science may write its records of investigation, covering the creation of the heavenly bodies, and all that mineralogists and geologists claim for the antiquity of the earth. No man can deny the assertion here made of a beginning. Neither is it repugnant to a reasonable man. Even science agrees that there must have been a first cause that brought about the creative act. The Bible states, "God created." The result of this creation was the heavens and the earth.

The existence of a creator must either be accepted or rejected. Acceptance of such a creator places us on a firm foundation. Rejection leaves a thousand unanswered problems.

"And the earth was without form, and void; and darkness was upon the face of the deep."

This second verse shows the earth in a state of confusion and chaos. Scientific investigation has proven that this was the condition of the world at some time in the remote past. Yet, both Isaiah and Jeremiah, the prophets, emphatically declare that the earth was not created in a state of confusion and emptiness, but that it was brought

forth by God in perfection and ready for habitation. This chaotic condition described in the second verse, came as the result of a prehistoric disaster, brought about by rebellion.

The creation account in this first chapter of Genesis implies two types of activity: first, a renewal of a prior creation, such as the heaven and the earth, with its plant life; second, a new creation, such as animal life and human beings.

From the third verse on we have a true scientific account, in a very much condensed form, of the renewal of a former creation as it is again brought into perfection. Here is given the history of the various stages of that new development. Following this is a statement of the fact that a new creation in the form of life, both animal and human, came into existence.

The reason for creation is given in Rev. 4: 11. The Creator is stated to be the Son, through whom God made all things (see John 1: 1-3; Eph. 3: 9; Is. 44: 24). Isaiah declares the earth was not created in vain, that is "tohu" or ruin (Is. 45: 18). Jeremiah said the earth became a ruin, that is, confusion and emptiness, in a destruction of a pre-Adamic race, when their cities were wiped out and life perished from off the earth (Jer. 4: 23-28).

And the Spirit of God Moved Upon the Face of the Waters

This planet was overwhelmed by a physical disaster in prehistoric times. Now the period had come when chaos was to give place to order. The beginning of that restoration is declared to be when the Spirit of God began to brood over the wreckage of this part of His universe.

Some men attribute orderly creation, in its intricate form and mathematical and scientific accuracy, to mere chance. The true scientist knows this is not so, even though he may fail to recognize God as the Creator. He sees the intricate mechanism of the universe, its perfect and delicate balance, with a realization of its wonders, when the telescope sweeps the heavens and the microscope details the invisible. Let those who attribute this to mere chance, answer the question which was put to a class by a Godly professor: "How long would it take a blind giant, hammering upon an anvil, to produce a watch?" Until an answer can be given to that question, it is foolish to attribute orderly creation to undirected, titanic forces.

As order began to appear out of chaos, light became visible on the

earth. With the forming of light, its opposite appeared, and darkness was created.* A line of demarcation was placed between light and darkness, as rotation began. An age ended with the close of this first period of activity.

We are told in the account that the evening and the morning were the first day. The Hebrew word here translated *day* can as readily be rendered age, or period. Peter† defines a day with the Lord as a thousand years, and a thousand years as one day. Whatever length of time was given to this first period, with orderly process during its duration, it finally came to an end. Thus the beginning and the ending of an age were completed.

A new period now began. During this time the waters which were upon the earth were divided from those which were above the firmament, and the great expanse of air placed between. Thus was created a physical condition far different from that which exists today.

The gases, forming the air we breathe, came into being in their right chemical combination at this time. The whirling expanse of water, hundreds of miles above the earth, formed a canopy around the world, reserved, as Peter ‡ tells us, for the day of destruction that came at the time of the Deluge. We will speak of this later on.

We can only conjecture the nature of the forces that drove this mass of water to those heights where it became stabilized as a sort of canopy over the earth, and that formed the gases which constituted the atmosphere. However, it is clear that they were of titanic proportions in both power and activity.

The second age now ended with the same scientific and orderly progress as that which occurred during the first period.

The Earth Prepared for Habitation

The second age ended in the separation of the waters on the earth from the waters above, with the firmament between. It was in this age that the earth itself was prepared for the coming of life. The waters upon the earth were

* Is. 45: 7.

† II Pet. 3: 8. Let it be remembered that the Christian dispensation has been called the day of grace, yet that day has now lasted for nearly two thousand years. Heb. 11: 3 refers to the period of the renewal of creation: "Through faith we understand that the worlds (that is, ages) were formed by the Word of God."

‡ II Pet. 3: 5-6. Job, also, likens the watery expanse above the firmament to a molten looking glass (Job 37: 18). Thus he refers to the heaven of the antediluvian period.

gathered into seas, and dry land appeared.

The first form of life to appear upon the earth was vegetation. The great expanse of water above the firmament acted like the glass of a gigantic greenhouse, so that world-wide tropical conditions prevailed. The result was a luxurious growth of vegetation.

To this age can be assigned the formation of our coal fields. Their structure bears evidence of rapid growth in a tropical age when vegetation reached enormous proportions. That this condition was worldwide is evidenced by the fact that coal deposits formed during this period are found in every region from the Arctic to the Equator and from the Equator to the Antarctic. Science agrees that such a condition existed in prehistoric times.

The quick growth of this new vegetation upon virgin soil reached gigantic proportions, only to be buried under new deposits upon which appeared new growth, which, in its turn, disappeared beneath still later vegetation.

A significant statement is made regarding the orderly process of that vegetation: "Each yielding seed after his kind." This excludes the possibility of one form and species of plant developing into another. The process of selecting and propagating new species by scientific methods today does not violate that law. Left to itself such new development would return to its original state and continue to yield seed after its kind. Man can hinder or accelerate, but he cannot change this immutable law of God.*

This age finally ended and conditions became ready for the events of the next period.

It is well to remember that the order of creation, as given in the first chapter of Genesis, is in absolute accord with the true facts as set forth by science. First, the creation of the heavens and the earth, followed by plant life, then life in the sea and in the air, and then on the land, and last, but not least, the creation of man.

The Placing of the Orbits of the Heavenly Spheres

Astronomy tells a wonderful story of the alignment of the planets in the heav-

* Man, by a process of trial and error strives to bring to perfection his own undertakings. Because of this apparent evolution within the confines of his activities, he attributes the same process to all creation. Is. 55: 8, 9 declares there is a tremendous difference between the methods of man and the ways of God.

ens at the beginning of the Adamic period. Thus begins a new rotation of cycles, the progress of which is marked upon the dials of the heavens. Here are shown the advancing ages up to and including the present time and beyond into the future. The movement of the heavenly bodies would compel the conclusion that such a realignment of the planetary system took place in the manner here presented.

The statement is made, "He made the stars also." This is evidently a reference to a remote period in the past when these heavenly bodies were created.

The sun and moon were obscured by the watery expanse above the earth and so their illumination is called, "the greater light to rule the day, and the lesser light to rule the night." This defines the exact result of the diffusion of light from above as the sun and moon, each in turn, illuminated and penetrated the watery canopy with their light.

These heavenly bodies were created to divide the day from the night, and for seasons, and for days and years. A book could be written setting forth the truths presented in this statement. Suffice it to say, that the constellations were made and the present Zodiac, with its subdivisions named, was placed in a belt about the celestial expanse. Revelations were thus made to the ancients in grand pictorial star-groupings, and they have agreed ever since with the broad expanse of human history.

The Gospel was written in these star-groupings, and was understood by the ancients, prophets and patriarchs, and by others of lesser degree. Here the wise men saw the long-heralded sign of His coming, and journeyed to that part of the earth where, at midnight, the star culminated in the zenith over Bethlehem.

The control of the seasons and days and years is well understood. This period did not mark the beginning of the creation of the heavenly bodies, or of light, but it was the beginning of cycles in their relation to the earth and its orbit, that they might rule as here predicted. Light existed previously, but now began the orderly process of the planets and the earth, in their relation one to the other, and in their relation to life upon the earth as they kept pace with the ages which were now to follow.

The witness of the stars corroborates in all details the story the Bible tells. Job refers to some of these heavenly signs. Job 9: 9; 38: 31. See also Amos 5: 8.

Man's life span is but a day's duration as measured by the great equinoctial year. That year is 25,827 earth years. Divide this time by 365 $\frac{1}{4}$, the number of days in a solar year, and it equals 70 years, plus the period of gestation.

The Creation of Animal Life and Human Beings

The coming in of this age, with the tropical conditions of a swampy vegetation on land, with its rapid growth and decay, found the waters and the air capable of sustaining a higher order of existence than that of plant life.

In the same degree that vegetation attained to abnormal proportions, so we find that the virgin conditions of a new world made possible the existence of great sea monsters and the flying creatures of prehistoric times. The account states that the waters brought forth abundantly after their kind by the creative act of God. This is not in accord with the theory of evolution, which holds that one species in the process of time changes into another.

It is an interesting fact that the true findings of science have never yet discovered the so-called missing link between species. Theories have been accepted as facts, but the law of "each after his kind" still holds true in the evidence supplied by the continuation of propagation according to this unchanging law.*

The imprisonment and destruction of millions of these creatures, due, no doubt, to great earth disturbances and upheavals in those early days, resulted in the formation of many of the great oil reservoirs which are now tapped for our use.

This age gave way to a new order, as conditions became ready for the maintenance and existence of life upon the land.

It is very probable that during the early part of this new period the lower type of animals came into existence, such as could live and thrive in a damp, tropical vegetation. Great prehistoric mammoths roamed the earth during this period. As the age progressed and conditions improved, a higher order of animal life was created, until the time came when it was favorable for man's existence.

The Triune God created man, body, soul, and spirit, male and female created He them. To them He gave do-

minion over the earth, the air and the sea. The food provided for both man and beast was the herb-bearing seeds and the fruit of every tree. Thus, in the beginning both man and animal were non-carnivorous, as their food consisted of grass, vegetables, grains and fruit.

Then we have the record of an age of rest.† During this seventh period of time, God, having finished His work, ceased from all His labors. Creation was now completed. It is probable that during this Sabbath of rest man lived for the period of its duration in perfect harmony with God and His laws. It was not until the close of this period of perfection that events occurred which marred that harmonious relationship. With man's disobedience, human history began, that is, as far as the chronology of the race is concerned. From now on, time limits are set to man's activities and to his life.

This first chapter of Genesis sets forth, in condensed form, the fundamental principles of creative activity, which are in no way contrary to the true findings of science. Scientific investigation finds life came into existence upon the earth in the same order as here given in the Book of Genesis.

The Early Home of Man

Here begins what is often called a separate account of creation, but which is, in fact, merely a recapitulation of the creation story from the viewpoint of another branch of scientific inquiry, the department of human history.*

Here is a summary of the renewal of the earth and the heavens. The account sets forth the fact of the introduction of life. First, plant life, or the bringing forth of vegetation in abundance, the first life principle to appear in this new era.

Further evidence is here given that atmospheric conditions differed in many respects from what is known today as normal. There was no rain, but there went up a mist from the earth and watered the ground. This condition prevailed until the time of the Deluge, which brought about the physical changes that produced the climatic conditions which we know today.

* In like manner God requires that men and nations at the end of six days of labor, observe a seventh of rest. This rest period not only applies to the sequel of days, but also to that of years and of ages as well.

† Let it be clearly understood that so far as the human race is concerned, chronology begins with Adam's fall. Previous to that day the Bible gives no record of time.

God now planted a garden in Eden. Three things were necessary for its success: plants, moisture, and a man to till the ground. The first two mentioned had been provided. The account gives the detail of the creation of man. We are told that the body of man was formed of dust. Science agrees with this, for the elements constituting the body are all of the earth. The animating spirit was life from God. Life is a mystery which even science cannot solve. Here it is declared to be an act of God. The result was that the man became a living soul.*

The narrative has now narrowed down from the broader aspect of the heavens and the earth, and from the earth as a whole, to the garden of the Lord. From this time on the Bible deals with the history of the human race.

The geographical conditions of the earth in the early stage of man's existence were far different from those represented on our modern maps. The Deluge caused great changes in topography.

Volcanic and seismic disturbances added to these changes. Previous to the Deluge, a far greater portion of the earth was dry land, than is now the case. The very heavens of the antediluvians were different from the expanse of blue we see today.

More will be said in future issues of DESTINY Magazine regarding the physical conditions which made the Deluge inevitable.

Man's only method of memorializing his former home is by present rivers and places bearing ancient names. This is evidenced by locations and cities of the United States bearing names of former homes in the old countries. Names do not indicate the identity of geographical locations.

According to the account the waters were gathered into one place called seas. Eden might have been located upon or near the shores, as the river flowed through the garden into the sea, but parted into four heads outside of Eden and compassed the lands of the globe. In this garden were planted trees, pleasant to look upon, and trees for food.

* See I Cor. 11: 7, 8. While our Lord took upon Himself the likeness and habits of man, divesting Himself of His glory (Phil. 2: 6-8), yet he was still in the image of the father and not of man. Heb. 1: 3; II Cor. 4: 4; Col. 1: 15. The Bible declares that regenerated man will receive a glorified body. Rom. 8: 23; I Cor. 15: 51, 52. That the earthly image is like unto the glorified body is the testimony of John in Rev. 1: 12-16.

The Beginning of Human History

The command of God now became law to man. The positive law was to eat of the fruits of the garden and live. The negative law was to abstain from the forbidden fruits and thereby escape death. To fail to obey the first law meant physical suffering. To fail to obey the second meant spiritual suffering and death. Obedience to God as an act of will required that man keep His laws. In obedience, there was life and happiness; in disobedience, trouble and death. Man had freewill choice, and, according to his choice, good or evil would come into his life.

God caused Adam to fall into a deep sleep.

Here is the first record of a surgical operation where a deep sleep, as under an anaesthesia, prevents physical suffering for the patient. Woman is now created, being taken from man.

During the years that constituted the Sabbath of rest this first couple enjoyed a happy existence in the Garden of God.

The account now introduces us to another being and personality, apart from God and the Adamic family. This being is not inferior to man, but seems to possess great wisdom, and is better informed than man himself. He came into this Adamic area from without its bounds. He did not come into being, nor was he created during this period of renewal and activity.

Apparently this personality had power to take possession of living creatures. He selected the serpent for this purpose. We know that the serpent is short-lived, but this evil personality has continued throughout the ages. From that day to this he has been the instigator of sin and trouble. Between him and the seed of the woman God pronounced enmity forever.

The Bible is unequivocal in its statements concerning the activity of a malignant personality, who is not a part of the human creation, and possessing great power. He gained a foot-hold and control in this new order when he tempted Adam and Eve and caused them to fall. From that day to this, spiritual forces of evil have worked to destroy man.†

The yielding to temptation gained for them knowledge and understanding at the price of disobeying God. The subtle insinuation that man would not die was contra to God's statement

† See Eph. 6: 12; Matt. 4: 11; Job 1: 6-12.

"Thou shalt die."‡ To clinch the argument he held before Adam and Eve the inducement, "Ye shall be as gods." In these two statements are found the underlying principles of all false religions and teachings.

The woman transgressed and her husband followed her example.§ Having now lost their state of innocence they became ashamed, and feared to meet God. The tempter had carefully concealed the fact that this would be the result of gaining forbidden knowledge.

Judgment now follows. The serpent is changed from a beautiful creature to one who must henceforth crawl in the dust of the earth. The woman is to be subject to man and to bring forth children in sorrow and pain. The man is to labor and toil upon an earth cursed by sin. The end of all this toil and pain to be death.

The chronology of the human race begins with this event. From now on, time limits are set to man's activities. The physical creation having now been marred, God begins to redeem His work. The time of that activity is nearly over. The age of human suffering and distress is soon to pass as we reach the end of the present order.

Life Outside the Garden

Adam and Eve were driven from the Garden and a new order began. Having now gained the knowledge of good and evil, they must be protected, so that they would not partake of the tree of life. It would have meant endless suffering to live forever in their present state of physical corruption. They were driven from the garden and granted a merciful death that would end a period of burden and sorrow. In that death was promised the coming of redemption ¶ when, in the resurrection, they could gain life everlasting, freed from guilt and sin.

‡ If death means but a change from one life to another then there is no death as pronounced by God. The Hebrew word "muth" translated "die" means to cease to live, to expire. Jesus Christ came to give immortality. Apart from Him, the Bible declares, there is no such thing as immortality for the human race. II Tim. 1: 10. The first death is spoken of as a sleep. Dan. 12: 13; Job. 3: 11-13; Luke 8: 52. For the state of that sleep, see Ps. 146: 4; 6: 5; 115: 17; Eccl. 9: 5, 6, 10. The hope of humanity is in the resurrection. John 11: 25.

§ I Tim. 2: 14.

¶ To redeem means to tear loose or rescue. The first death need not be feared, for from that the Lord can rescue man. From the final death there is no rescue. This is spoken of as the second death. See Matt. 10: 28.

Man came into a personal and experimental knowledge of good and evil through disobedience; good, by obedience; evil, by disobedience. Henceforth he was responsible to do all known good and abstain from all known evil.

Two sons were born to Adam and Eve, Cain and Abel. Because of envy and strife, the result of sin, Cain slew Abel. God had respect unto Abel's offering, because he, Abel, recognized his failures, but he rejected the self-righteousness of Cain. The first murderer went out from the presence of the Lord. He left the vicinity of the Garden, where the cherubims were, and went to the land of Nod. Now Nod is *wandering*, so into the land of wandering Cain took his restless way.

We have seen how the narrative of the Bible has narrowed from the creative activities of heaven and earth down to the Garden of Eden. Now we see the Garden closed to man, yet the account shows man hovering near the entrance to his former paradise. Cain, having committed murder, no longer desired to abide in the presence of the Lord or to witness His glory as manifested by the cherubims who guarded the way to the Tree of Life. The land of Nod, or the place of restless wanderings, mentally, physically and spiritually, as man departed from God, became the home of unregenerated man. Here men began to build homes for themselves. Thus an ancient civilization came into being.*

An Ancient Civilization

Solomon said, "There is no new thing under the sun. Is there anything whereof it may be said, See, this is new? it hath been already of old time, which was before us. There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after."

We know little of ancient scientific attainments. However, the little we do know indicates a marvelous advancement in that knowledge which we now call modern. There are traditions which indicate that the art of flying was

known of old. We have every reason to believe that this early civilization, founded by Cain, equalled, if it did not surpass, the achievements of today. Man tried to gain, through physical attainment, that happiness which had been lost through spiritual degradation.

The account records the building of great cities. There is also recorded corruption that permeated every stratum of society. Here is pictured the nomadic life of the people. Shown, too, are the industrial and manufacturing activities at the centers of civilization. We are introduced to arts and sciences of these ancient people. The smelting, casting and finishing of fine metal work is recounted as one of the great achievements of that time.

The Godless character of this age and civilization is shown in aggressive warfare. The industrial growth and scientific development did not save the people from suffering the results of greed and lust. From that day to this, aggressive warfare has been the policy of nations and kingdoms who fail to recognize God or His laws. The beginning of polygamy is here recorded.

God now raised up preachers of righteousness (i.e., preachers of the law of the Lord) to oppose the violence established by a Cainanitish civilization. Here is recorded the beginning of preaching to call men to righteousness. But preaching alone could not hold evil in restraint. Because of this a day finally came when God passed judgment upon this ancient civilization, and a great catastrophe brought about its destruction.

The sons of Cain followed in the homicidal steps of their father, corrupting all who were associated with them in their achievements. Without God, the acquired knowledge and science of man was used to curse the earth and to destroy man.

Preachers of Righteousness

As has been previously shown, the Godless civilization of the sons of Cain was the breeder of aggressive warfare and strife.

God now raised up a line of righteous men to fight this Godlessness by preaching the law of truth. Seth was born to Adam and Eve, thus renewing the line that was broken by the death of Abel, whom Cain slew. Seth and his sons were chosen by God to oppose the aggressive principles of the Cainanitish civilization which taught that "might makes right."

Through this line of righteous preach-

ers were to come the birthright and dominion which God promised to man. Here man came into close relation with God. It is stated of this line, "Then began men to call themselves by the name of the Lord," that is, God's people. This is the line from which Abraham was to come. This is the line, through Abraham, of which the House of Israel, the House of Judah, and the House of David were to come. The genealogy of Jesus is traced back through this line to Seth and Adam.

There always will be enmity between the fundamental principles advocated by the two groups, the aggressors and the defenders. The aggressor who takes the sword, always will find the people of God in opposition, for they hold in their hands the second sword, that of defense. From Adam to Christ, and from Christ to the present time, this has been the order of warfare between right and wrong.

The genealogy of the preachers of righteousness is set forth in the statement, "This is the book of the generations of Adam." In the account of that genealogy, Cain is not mentioned. He and his line have passed from the Book of Life. Thus is briefly told the terrible end of men and races who have gone out, by choice, from any share in the Divine Plan.

The line is given from Adam, through Seth, to Noah, the eighth preacher of righteousness. But Noah is the tenth in generation. The reason he is but the eighth in priestly line is because Enoch was translated before his father died, and did not come to the priestly office. Methusaleh, the son of Enoch, took the office direct from his grandfather, Jared, the father of Enoch. Methusaleh, in turn, outlived his son Lamech, and so passed the office direct to his grandson, Noah, the son of Lamech. Noah became the eighth preacher of righteousness, though the tenth in generation, because these two, Enoch and Lamech, never came into the office of righteousness.

Those who do not know the facts, raise objections to the long lives recorded of these men. They contend that men never could live to the ages reached by these early patriarchs. They fail to take into consideration the fact that the very atmospheric conditions of the antediluvian world were such that fermentation and decay were greatly delayed. These conditions caused men to live to great ages as compared with the ages of men today. After the Deluge, the changing atmospheric conditions greatly accelerated

* Man now began his efforts to climb back to that state of perfection that was his before he lost Paradise. Instead of evolution being a sign of progress, it is but evidence of a fallen state, with the desire to regain that perfection that once existed. Job 30: 1-8 clearly demonstrates that the so-called cliff dwellers and prehistoric men, instead of being a step in the progress of evolution were but degenerates who had fled to the wilderness to reside.

the process of decay, and men's ages began to shorten. Each generation following the Deluge found their lives shorter than those of the preceding generation, until three score and ten years became the span of life for man.

The Sons of God

The Bible declares that in the days of Noah, the Sons of God married the daughters of men. Who were these Sons of God? The Bible very clearly states that there are personalities apart from the human creation. A Satanic personality entered the Garden of Eden for the purpose of tempting man. So, also, in the days of Noah, the evidence clearly indicates that these Sons of God were other than the human race.

The Book of Job tells of the Sons of God presenting themselves before the Lord, "and Satan came also among them." (Job 1: 6.) The discussion here had to do with earthly matters. Satan accused man of serving God for what he received. God allowed Job to be

tested. The test was watched by those assembled, with marked interest.

It is also declared in the Bible that when the earth was created, eons of years ago, when the morning stars sang together, that the Sons of God shouted for joy. (Job 38: 7.)

It is stated in the book of Enoch that the angels, the children of Heaven, saw the daughters of men, that they were fair, and married whomsoever they pleased. It is stated also, that in the days of Jared, two hundred of the angels descended for this purpose. The name of Jared means to *descend*. The children of these forbidden unions were great giants. This is the origin of the stories of giants that have come down to us in the folklore of the race.

Peter speaks of this corrupt condition that existed in the days of Noah: "God spared not the angels that sinned" (II Pet. 2: 4, 5). Jude also refers to this time when he speaks of "the angels which kept not their first estate, but left their own habitation." (Jude 6.)

The Bible refers to such a corruption at this time. The book of Enoch speaks of the secrets, powers and practices learned by men taught of angels, which resulted in great violence and sin.

Whether or not men will believe it, the Bible teaches that demons exist. It declares they are disembodied spirits. The evidence points to the fact that they are the spirits of those antediluvians whose mothers were mortal and whose fathers were immortal, and whose bodies were destroyed in the days of Noah. If this be true it clearly accounts for the restlessness of these disembodied spirits.

Through the preachers of righteousness, God's spirit strove with men. Sin and corruption had now come to full maturity. God's spirit ceased to strive with men because of violence and sin. God now purposed to destroy man from the earth and cleanse the world of evil.

The second in this series of articles highlighting the facts of Genesis will appear in DESTINY for March.—The Editors.

Shortages

AMERICAN CITIZENS expect to go without necessities during a time of national emergency because of enemy action. But they certainly have a right to expect that governmental officials will be alert and anticipate coming difficulties; preparing as much as it is possible to prevent them from working hardship on any of our citizens.

Private industry has had to anticipate the future many times in the history of business. Men of foresight have carried on their business when others have failed. They have thus kept employed those who otherwise would have been subject to unemployment with all of its accompanying sorrows and hardships.

Now government is a gigantic business. Elected to office are men whom our citizens have a right to expect will make all the needed provision to keep our nation from suffering. In a time of peace business has been able to survive foolish blunderings of officialdom but in a time of war such blunders can be tragic.

A case in point is the rubber shortage. The utterances of high ranking officials for the last year made it evident that they knew war was inevitable with Japan. They also knew, or ought to have known, that such a war would immediately cut our rubber supply from the east. If they had no means of meeting this situation no one would be able to blame them because we are now short of rubber. But there were means of meeting it and sufficient foresight, even that of an ordinary business man, on the part of officialdom would have enabled them to prevent such a shortage by providing means of producing synthetic rubber.

We can rest assured that had the dictators faced this situation, with our resources at their command, factories would have been built and ready to go into operation immediately

upon the supply being cut from abroad. Haven't we a right to expect at least as much alertness on the part of our elected and appointed officials who have been preparing the public mind for many months for this war?

It is a heartening sign at least to read that Senators have already charged that governmental officials have been inexcusably negligent in failing to provide synthetic rubber production facilities against the day when rubber imports from the Far East would be cut off. Senator Maloney declared that months ago he informed the chairman of the RFC that a large number of synthetic rubber plants should be built. Congress should be alert and closely watch the way other material is handled and see to it that means are provided wherever possible to keep business going if for no other purpose than that taxes might be forthcoming.

But rubber is only one of the many shortages we must face. Some of these shortages will be unavoidable. With some other materials, just as with rubber, an alertness on the part of the proper officials would prevent much hardship and unemployment if they would consider as seriously the needs of all our citizens as the business man would consider the needs of his industry.

The citizens of this country are perfectly willing to meet any hardship as the result of enemy action but when the negligence of officialdom makes for shortages and jeopardizes the businesses of thousands of honest, patriotic citizens, we have a right to expect that Congress will take full and vigorous action in behalf of the people and for the purpose of protecting the needs of the nation. The people will sacrifice to win the war but officialdom can lose the war for us through negligence in their sworn duty.

One Man's Destiny

By C. R. DICKEY

CHAPTER VII {Continued}

Abraham's Family in America in the 20th Century A.D.

THE 2500 years of humiliation for Israel and Judah coincided with the succession of empires described prophetically by Daniel and referred to in the Bible as "the times of the Gentiles," and "the fulness of times," meaning the fulness or completion of the nations. Beginning with Babylon, Daniel outlined the rise and fall of four successive dominant empires; these, he said, would be followed by the stone kingdom which was destined to subdue the others and endure throughout all generations. Babylon was a very ancient kingdom but it did not become a world power until the time of Daniel at the end of the seventh century B.C. It lasted only seventy years as predicted in Jeremiah 25: 11-12, and was overthrown by the Persian king, Cyrus, whose Medo-Persian Empire became the second on Daniel's roster of kingdoms. Medo-Persian supremacy fell before the whirlwind campaign of Alexander the Great. Greece then became the next dominant kingdom, just as Daniel foretold in his remarkable outline of history. The fourth and most powerful of these kingdoms was the Roman Empire. It was to be diverse from the other kingdoms, Daniel said, referring evidently to the two phases of Roman domination: first, that of the old pagan Roman Empire; second, that of the papal "Holy" Roman Empire. Civil Rome as a political force disappeared from the world's stage in the seventh century A.D. Ecclesiastical Rome was weakened by the Reformation and its sovereignty as a dictating world power was finally broken by the French Revolution and Napoleon at the close of the eighteenth century.

These four great empires were experiments in human government. During Israel's "seven times" sentence of national disgrace and blindness God extended to mankind the freedom to choose their own forms of government, make their own laws and develop their own type of civilization. Twenty-five centuries were allotted to men for their experiments in self-government. If any man-made system can be made to work

effectively it ought to demonstrate itself in that length of time. But not one was able to survive. Men are incapable of making laws to govern their fellowmen equitably. God knew that all the time, yet with infinite generosity and long-suffering He gave men a chance to find out for themselves.

Our history textbooks testify to the accuracy of Daniel's prewritten history. No one questions the fact that all four of these empires have come and gone in exact fulfillment of Daniel's words. Since we must acknowledge that his record is true regarding the four empires, on what grounds can one question the truth of his statements about the fifth kingdom which he saw rising to world dominion after the collapse of the fourth? Practically all Bible scholars agree that the fifth kingdom of Daniel's vision is the kingdom of God and his Christ. There, however, agreement ends because little unanimity exists as to what constitutes God's kingdom.

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth. . . . And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. 2: 34-35, 44.)

Many contend that the church is the kingdom of Christ which becomes a great mountain and fills the whole earth. Yet how can it be? Daniel saw the God of heaven setting up an empire that would break in pieces ruthless, aggressive nations and scatter them like chaff. That is not the work of churches and ministers of the sacred altars; it is the work of nations, statesmen and military strategists under divine guidance. According to Daniel this fifth

world empire is to be perpetual. Now God's kingdom on earth which He established at Mount Sinai with the posterity of Abraham and Sarah, and named in Isaac and Israel, is the only nation to which He ever guaranteed perpetuity. Daniel's fifth empire is Israel — which he visioned emerging from 2500 years of obscurity to become at long last the glorious kingdom she was ordained to be from the very beginning.

Now if the people we have seen assembling in the British Isles and in America are Israel, as we have said, then we should see them coming into prominence in world affairs as Daniel's fourth empire began to wane. The time of their expansion should coincide too with the ending of the "seven times" punishment, 2,520 years after the captivities of Israel and Judah. So say the prophets. Reckoning the fall of Samaria to have occurred in 721 B.C., the 2,520 years would end for that portion of Israel around 1799 A.D. That brings us to the end of the eighteenth century which is also the time of papal Rome's decline.

And what do we find taking place as this time approached? We see Anglo-Saxon Israel begin the most gigantic territorial expansion in the world's history.

When Jacob's head rested upon the Bethel Stone, the Lord said to him: "I am the Lord God of Abraham thy father, and the God of Isaac. . . . Thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed." (Gen. 28: 12-15.)

Anglo-Saxon expansion took place in the exact order stated to Jacob: westward first from Palestine, across Europe to the British Isles; then on west in the seventeenth century to America; in the same century India was acquired in the east; Canada, the northernmost section of the British Empire, was taken from the French in the eighteenth century; then in the nineteenth century Britain colonized Australia, New Zealand and South Africa in the Southern Hemisphere. In the meantime dramatic chapters were being added to United

States history as pioneers blazed famous trails westward to the Pacific Ocean. "Go west, young man," was this country's slogan even before Horace Greeley's time. And so — to the West they went — across the Appalachian Highlands, the central plains, the Mississippi River and the Rocky Mountains.

One of the most important events in American history was the Louisiana Purchase in which Thomas Jefferson bought from Napoleon a vast territory extending from the Gulf of Mexico to Canada. The transaction took place in 1803 and marked a new era of expansion for the United States. In the same century brilliant heroes of Texas history freed that vast territory from the domination of Spain and Mexico. In 1867 the great northwestern peninsular of Alaska was purchased from Russia. Today islands scattered in all the oceans and seas look to the navies of Britain and the United States for protection, as they own more ships than all the other nations combined. Truly the Spirit said of Jacob-Israel, "His seed shall be in many waters."

Anglo-Saxon civilization has a character and culture all its own, "quite distinct from that of the large Continental countries of Europe, and its influence is felt in every land. Not only does it embrace the whole of the British Empire and the U. S. A., but the entire continent of South America is covered by the Monroe Doctrine. Not only is the English language the most widely spoken, but it is fast becoming universally known by the educated classes in all the foreign countries of the world."

When we consider how Anglo-Saxons have expanded and colonized until their possessions encircle the globe we are led to ponder again the mighty plan which the Lord revealed to Abraham:

"As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. . . . I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." (Gen. 17: 4-7.)

Professor C. Piazzi Smyth sums up the matter most fittingly in these words: "The effect of the discovery of the identity of the Anglo-Saxons with Israel is two-fold. First, it causes us to

behold and acknowledge therein the accomplishment of a true miracle, and of the mightiest kind through the ages, consummated in our own days. Second, it causes the Bible to become for us, as it was for the tribes of Israel of old, an infallible Book for national guidance in politics, as well as a collection of inspired instruction for each individual soul in religion."

Questions of supreme importance now arise. How did Christianity become associated almost exclusively with the spread of Anglo-Saxon supremacy? And how is it that the Christian Gospel — which began in Judea but has never since been identified with the Jews — has become a predominant influence among Anglo-Saxon peoples who do not even call themselves Israelites? These questions deserve the consideration of all serious minded Christians.

In seeking the answers let us take another look at the ninth chapter of Isaiah which contains the familiar prophecy concerning the two Advents of Christ. "The people that walked in darkness have seen a great light. . . . For unto us a child is born, unto us a son is given." This brief statement is all that Isaiah says about the Nativity — that glorious Bethlehem event which to this day sends vibrations of joy throughout the earth. He hastens on in the very same sentence to a still greater event — Christ's return as King — when "the government shall be upon his shoulder: . . . upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."

Now how many of us are equally well acquainted with the sentences which follow? "The Lord sent a word into Jacob, and it hath lighted upon Israel. And all the people shall know, even Ephraim and the inhabitant of Samaria." According to Cruden's unabridged Concordance the Hebrew word, Dabar, translated "word" in the quotation above, is translated Logos in Greek, and signifies "the eternal Son of God, the uncreated Wisdom." John, in his Gospel and in his first Epistle, explains that this Word (Logos) is Jesus Christ. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in

darkness; and the darkness comprehended it not." (John 1: 1-5. See also I John 1: 1-3.)

The late Bishop J. H. Allen tells us that "The Chaldee Paraphrasists, the most ancient Jewish writers extant, generally made use of the word Memra, which signifies The Word, in most places where Moses puts the name Jehovah." He considers their testimony valuable since their Targum "has always been, and still is, in universal esteem among the Jews. And as they ascribe to Memra all the attributes of Deity, it is concluded from thence, that they believed in the divinity of the Word. They say that it was Memra or The Word which created the world; which appeared to Moses on Mount Sinai; which gave him the law; which spake to him face to face; which brought Israel out of Egypt; which marched before the people; which wrought all the miracles recorded in the book of Exodus. It was the same Word that appeared unto Abraham in the plains of Mamre; that was seen of Jacob at Bethel, to whom Jacob made his vow and acknowledged as God, etc."

Isaiah 9: 8, Bishop Allen says, should be translated, "The Lord sent The Word into Jacob, and it hath lighted (settled) upon Israel." John testifies that Jesus Christ came as this Messianic Word: "The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." That, he says, "was the true Light, which lighteth every man that cometh into the world." (John 1: 9, 14.) In verses 10-11 of the same chapter John adds still more information on the fulfillment of Isaiah's words: "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not."

Keeping in mind the record of John and the results of our historical research, we can now understand what Isaiah meant. "The Lord sent The Word into Jacob" — that is — He sent Jesus into Judah, "his own" branch of Jacob. They "received him not," although the gospel was preached first to the Jews. Our Lord says the apostate Jews among whom he lived did not believe Moses and the prophets; consequently, they did not recognize him as the promised Messianic Word. After their rejection of him the Light settled upon the Israel branch of Jacob. Did not Jesus tell the unbelieving Jewish

leaders, "The kingdom shall be taken from you, and given to a nation bringing forth the fruits thereof?" (Matt. 21: 43.) He did not name the nation destined to bring forth the fruits of his kingdom because Isaiah had already declared that The Word would finally light upon Israel — after its rejection by Judah. Thus Christ fulfilled another prophetic message when he transferred the Light of his glorious Gospel to Israel of the ten tribes. Christ's foreknowledge of Judah's treachery and utter failure led him to say, "I am not sent but unto the lost sheep of the house of Israel." The lost sheep must be gathered into strong nations. From henceforth the oracles of God would be committed to them instead of the Jews. Israel would proclaim the two phases of Christ's Gospel: namely, the good news of his kingdom "on earth as it is in heaven;" and the good news of his personal salvation through faith. So the salvation which began among the Jews was extended to the whole world through Israel.

Isaiah's reference to Ephraim and Samaria in verse 9 indicates clearly that he uses the word Israel in its national sense, meaning the ten-tribed northern kingdom. Further proof is found in verse 21 of the same chapter: "Manasseh, Ephraim; and Ephraim, Manasseh: and they together shall be against Judah." This strange statement evidently refers to the irremediable breach between the two kingdoms which was caused by Judah's rejection and Israel's acceptance of Christ.

Zechariah portrays the same break in language that is striking and prophetic but easy to understand. "And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord. Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel." (Zech. 11: 12-14.) It is an accepted fact that this break brought the unbelieving remnant of Judah to desolation; it should be equally common knowledge that the "other staff" — Israel — after accepting Christ, became the great Christian nations of modern history.

It is now necessary to consider Christ's relation to the former northern

kingdom of Israel; and to inquire as to how the responsibility of his gospel was transferred from Judah in Jerusalem to scattered, migrating Israel.

Two great divine purposes were accomplished by Christ's sacrifice on the cross. First, and most important, *he made salvation possible for the whole world.* "He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world." (I John 2: 2.) That is the message of John 3: 16. Sin placed mankind under a death sentence which only the Lamb of God could remove. His atoning sacrifice on Calvary made eternal life available to every human being willing to accept the remission of sin through the blood of the covenant. The new life from above is not mandatory. It is a gift from God to be accepted or rejected by each individual. This is the gospel of personal salvation through faith in Christ which the churches have proclaimed in all the nations of the world. However, the death of Christ did another tremendously important thing: *it redeemed the nation Israel from her divorced state.* It did not remove the "seven times" sentence which was to precede Israel's national expansion, but it did nullify the bill of divorce and open the way for reinstatement through the redemptive work of Christ. Thus the ten tribes of Israel, "having been divorced under the Old Covenant, were admitted again to the full favor of God under the New Covenant."

"For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is no strength at all while the testator liveth." (Heb. 9: 16-17.) By his death Jesus Christ became not only the Saviour of the world, but, in a very special sense, the Redeemer of the nation Israel. Paul's argument in Romans 9, 10 and 11 concerns specifically the relation of Christ to divorced Israel. He makes this clear by quoting from Hosea who wrote almost exclusively about the divorce and redemption of the ten tribes; also by his mention of Elijah whose entire ministry was in the northern kingdom; and again by reference to Israel's blindness as to her identity and mission. Judah was never divorced, nor have the Jews ever been blind as to the fact of their Abrahamic origin. It is quite plain that Paul addressed this particular section of his Roman letter to dispersed Israel.

The late William Pascoe Goard sums

up the issue in these words: "Israel was redeemed as we see so clearly set forth in the great redemption chapters of Isaiah from the 49th to the 54th. Israel was granted a new covenant as we see in Jeremiah 31. So we find that *the cross of our Lord has two arms*, one for the church and the other for the state or nation. On the first write 'Atonement.' On the other 'Redemption.' The one is individual, for 'Jesus Christ by the grace of God tasted death for every man.' The other is national; as Caiaphas testified by the Holy Spirit, 'It is expedient for us that one man should die for the people that the whole nation perish not.' The redeemed nation was indicated by our Lord in Luke 19, when speaking of himself he said, 'A certain nobleman went into a far country to receive for himself a kingdom and to return. And he called *his ten servants* and said unto them, *Occupy till I come.*' The redeemed nation is Israel. The Israel so redeemed is made up according to the prophets of 'The nation, and company of nations,' plus the Great People, into which Israel in the latter days should have expanded."

It is odd that Bible teachers and commentators can study the spread of Christianity as recorded in the Acts of the Apostles and in the Epistles without seeing that the missionary work of the apostles and other first century Christians was done principally among Israelites living in Asia Minor and Europe. In most of the cities where these first missionaries went, Israelites — either from the Assyrian captivity or from still earlier migrations — formed the central groups through whom they worked to Christianize the Gentiles. The very terms used in their letters would not have been understood by non-Israel people.

In his Gospel John records that Jesus said to the Jews, "Yet a little while am I with you, and then I go. . . . Then said the Jews among themselves, . . . will he go unto the dispersed among the Gentiles?" This obviously refers to their brethren of Israel and Judah who were dispersed by the captivities, and indicates distinctly that they were still dispersed and their whereabouts known to the Jews in the first century A.D. Again Jesus said, "Other sheep (a word applied throughout the Bible to Israel) I have, which are not of this (Palestinian) fold: them also I must bring." (John 10: 16.)

(To be continued)

They Were Men of Destiny

GOD HAS HAD in every age men who, heeding the Divine urge to go forward, have stepped into the breach when conditions were critical for mankind and thus used of God they were able to save the situation. These men are men of renown in the history of Israel for this Israel strain has persisted down the generations, even though the nation at large seems to have forgotten its destiny because it has forgotten God. We call this "God's country"—but we do not always know the truth that lives in these words. And yet some have always known.

George Washington, the father of our country and its first President, knew. He called this the "second land of promise." At the close of the Revolution when he laid down his conquering sword, he said, "My gratitude for the interposition of Providence . . . increases with every review of the momentous contest." And when they made him the first President, he said, "It would be peculiarly improper to omit, in this official act, my fervent supplications to that Almighty Being who rules over the Universe. . . . No people can be bound to acknowledge and adore the invisible Hand, which conducts the affairs of men, more than the people of the United States. Every step by which we have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency." Washington knew that a Divine Providence was guiding our destiny and did not hesitate to call upon Him in the hour of trial and trouble. He, himself, possessed enormous energy and the cool brain of the man of business but was fully aware that without the blessings of God upon our undertakings we could not prosper.

Washington had an inflexible sense of justice and a personal disinterestedness of the rarest kind, the kind which makes men truly great. But because he also had faith in God his indomitable will carried him through to success where men without the knowledge of the plan of God's purpose in our history would have long before given up the fight as hopeless. His imposing figure and grave, masterful face became identified in the minds of the people with the spirit of American freedom. The spirit which actuated Washington must live afresh in the hearts of the people of

this Great Republic — reviving in them a true knowledge of their origin, destiny and responsibility — which will overcome every obstacle as we go forward to victory.

When the moment came to choose the design for the Great Seal of the United States, Benjamin Franklin, Thomas Jefferson and John Adams were chosen as the committee. We think it is one of the most remarkable passages in our history that both Franklin and Jefferson — *professedly free-thinkers* — proposed designs having to do with Israel — Franklin proposing Israel safely crossing the Red Sea while the Hosts of Pharaoh were engulfed, and Jefferson proposing Israel being led by the pillar of cloud by day and the pillar of fire by night.

Thomas Jefferson became the third President of the United States. He was the author of the Declaration of Independence, a move as important in modern times as was the revolt of the House of Israel in ancient time. That ancient revolt from the rule of the House of David was also over the question of taxation in the refusal of Solomon's son to give relief. A Divine Providence was guiding Jefferson as he wrote the Declaration of Independence and from the very beginning prospered our undertakings.

Hear Abraham Lincoln say that he was but "an humble instrument in the hands of the Almighty, and of this, His almost chosen people." Lincoln's mind stumbled at the fact — he did not know the Identity, but his mind told him aright. His mind was full of the providences which made him think of this people as God's "almost chosen people," — but God makes no "almost" choices. Lincoln came to the office of the Presidency with thousands of prisoners enslaved in a land where freedom was being proclaimed. A true instrument in the hand of the God of Israel, there came the fulfilment under his administration of the work the prophet Isaiah had assigned as one of Israel's tasks, "That thou mayest say to the prisoners, Go forth."

Theodore Roosevelt, the twenty-sixth President of the United States, had a definite part to play in our destiny. He wielded the Big Stick and compelled nations to respect us — fulfilling what God declared regarding Israel, "This day will I begin to put the

dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee." (Deut. 2: 25.)

Thus, fittingly, there has been carved in the immortal stone of Mount Rushmore in South Dakota a memorial to these four past Presidents of the United States, men of destiny in the Providence of God, who were called to office for the time and day in which they were needed. And lest we think only in terms of the past, even now men of destiny are guiding the Ship of State in accord with a predetermined course as the boisterous waves of a rising storm threaten to engulf all!

Franklin D. Roosevelt holds the helm today. God is certainly using him to compel us to throw overboard material wealth on which we have relied, even the system by which it has been acquired, as we bend every effort to weather the storm. But the fury of the tempest will not abate, for it can only be calmed by the voice of Him who nearly two thousand years ago rebuked the winds and the waves when He said, "Peace be still."

When it dawns upon our people, *and dawn it will*, that God only is our help, a proclamation will be issued by our President — the wording of which has already been recorded for our instruction by the prophet Joel, "Gather the people, sanctify the congregation, assemble the elders. . . . Let the priests and ministers of the Lord weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen shall rule over them: wherefore should they say among the people, Where is their God?"

Joel exclaims, "Yea the Lord will answer." The answer is, "Then will the Lord be jealous for his land, and pity his people." This is followed by a detailed statement of the coming great deliverance of His people from destruction (Joel 2: 16-21).

Afterwards will come the calm of a peaceful sea and nations shall learn war no more. Righteousness will then be established and justice and equity administered throughout the Israel lands by men of destiny who in the providence of God are even now being made ready for that day to come in our destined and not-distant future.

"Go Ahead Turkey"

The rapidity of December's events, and of those occurring as we near presstime for the February issue, have resulted in many inquiries as to the prophetic pattern of the period; and for identifications of its stages.

We have accordingly secured permission to reprint the following selections from some of our correspondence, as it is our desire in these critical days to take the readers of DESTINY behind the scenes and let them follow, with us, the almost day-by-day tabulations of events which are at present so thrilling — as more and ever more prophecy becomes history!

— THE EDITORS

December 1, 1941

THE MARVEL of radio seems to reach its peak in a time of acute world crisis when we realize its possibilities as the announcer calls in one country after another around the globe for its report. But there's a thrill that puts it to shame. This comes when we understand the plan, purpose and timing of the Bible war correspondents (prophets) and the master announcer calls for their reports in this final war when time arrives for their message to go "on the air."

This exactly describes the war report of the prophet Obadiah, which covers only one chapter. His report is on Edom or Turkey and carries its own date line which revealing history has established. Let us hear his report (throughout we shall quote Ferrar-Fenton translation): Verse 1 —

"Thus says the Mighty Lord about Edom;
We have heard a command from the Lord
about Edom
And a message is sent to the Nations:
'Arise! and go up to the war against
Her!'"

The time of this report is —

(a) After World War No. 1 when the Turkish mountain (government) is reduced in size until it is referred to as a hill (see verses 8 and 19).

(b) During the period of the Judgment of the Nations and the day of the Lord (verse 15).

(c) Connected with the campaign described in the 11th chapter of Daniel between the King of the North and the King of the South, directed towards Palestine and involving Libya, Ethiopia and Egypt in verse 19 — "Then the Southerns shall hold Esau's hill." In DESTINY, "A Probable Plan for the Next 13 Years," of November, 1940, and "Providence on Schedule," in March, 1941, it is suggested that the period of this campaign was from November 10-11, 1940, to May 23, 1944. Events thus far within the period have completely confirmed this viewpoint.

The position of Turkey is that during Israel's distress in this campaign she has maintained aloof neutrality saying — "Whose home is on high and who says to his heart who can drag me to earth." God's answer, however, is — "Is not Esau discovered? his treasures poured out?" Because during Hitler's persecution of the sons of Judah in the day of their loss, He says to Turkey — "You soothed not Judah's sons in the day of their loss, Nor opened your mouth in his day of distress." Not only that but when Israel, My race (the elect), came to the rescue and were involved in Greece (Verses 13 and 14),

"Nor came to the gate of My race in the day of their grief;
Nor sent to his aid in the day of his sorrow;
But you stood at the crossroads to cut off his flight,
And hid not his escaped in their day of defeat."

The call to Turkey, therefore, is after this phase of the campaign, involving this terrible loss in Greece and Crete, while Turkey stood at the crossroads of their escape to the safe refuge, refusing assistance and finally joining them (Verse 11) —

"At that time you stood near when the foreigners captured his army,
And the strangers came into his gates, and
tossed dice for Jerusalem,
You joined one with them!"

Verse 7 tells us, however, Turkey has been deceived —

"Those men, your allies, to your borders have driven;
They deceived you! Your friends have
o'erwhelmed!
Spread a net on your bread that you did not perceive!"

Because of Turkey's wrong in failing to help his brother Jacob, Turkey (Edom) will be eliminated from nation hood —

"Shame shall clothe for the wrongs done to
Jacob your brother,
And you shall be cut off for ever."

When Turkey (Edom) gets the "go ahead" signal, defeat and failure are in store (Verses 8 and 9) —

"Will not I," asks the Lord, "now take Genius
from Edom?

And Talent from off Edom's Hill?
Make your Generals, Theman, be cowards,"
(Note Genesis 36: 8 — "Esau is Edom,"
the father of the Edomites, one of whose
descendants is Theman.)

The outline of the campaign and its outcome is vividly portrayed in Verses 17 and 18 —

"But Mount Zion will be a safe refuge,
Jacob's House shall possess it in peace.

Then Jacob's House shall be the fire,
And Joseph's House shall be the flame,
But Esau's House shall be like stubble,
Which they shall ignite, and consume.
And of Esau's House none be remaining,
As the Lord has decreed!"

Time is fast approaching for the announcement — "Go ahead Turkey" in the war news, which we are now following. General Wavell has a formidable British army, American equipped, in the Iran-Syria area.

With the foregoing background of thought there are some interesting chronological observations in connection with our time charts and especially that which appeared in the October, 1941, issue of DESTINY.

Most Bible students interested in chronology are well aware of the application of the number $396\frac{1}{3}$ to the Turks, as taken from Revelations 9: 13-15. Mr. Nicklin in his book "Divine Time Measures," page 87, shows that the history of the development of the Turkish Empire follows this pattern on the scale of a year for a day. He also shows (page 137) that Turkey's participation in World War No. 1 was identified by this same time measure on the scale of a day for a day.

It is interesting to note that from November 10, 1940, the date of the beginning of the campaign during which Turkey is to be called out, a period of $396\frac{1}{3}$ days will expire December 11, 1941.

Other Bible measures seem to have a bearing of importance on the period. From November 10, 1940, a period of 390 days (the number assigned to Israel in connection with the siege of Jerusalem — Ezekiel 4: 5) will expire December 5, 1941. While half of this same Israel number from May 27, 1941, the date of declaration by our President of unlimited emergency, will expire December 8, 1941. We might well remember that 153 days from this unlimited emergency (the number of the elect — Matthew 13: 47 and John 21: 11) ran out October 27, 1941, and was marked by one of the President's most important speeches on the war to date. This was at the close of our celebra-

national defense and Navy day and marked the turning point in the nation's move to amend the Neutrality Act. Also to take steps for settlement of labor in relation to our program of national defense.

We should note at this point that the day measure of the thickness of the wall of the open coffer in the Hall of Judgment in the Great Pyramid marks the date June 25, 1941 to December 20, 1941, the duration of 178 days. This measure suggests 2×88 (the Christ number) plus 2 (the third day perfected. — Luke 13: 32). Note also that from May 10, 1940, the date of the German blitz on the lowlands toward the Isles, to March 5, 1945, is 2×880 days, indicating the longer duration of the test. From June 20, 1941 (see chart) 2×88 days plus 2 expires December 15, 1941. While this same measure from June 22, 1941, the date of the German-Russian war two days later, expires December 17, 1941.

All of this seems to indicate events of major importance in rapid fire preceding the date December 20, 1941, which marks the inner wall of the open coffer and begins a ten-day period leading to the date December 29, 1941, shown on the chart. This date, December 29, 1941, is 2×88 plus 2, or 178 days, from July 4, 1941, the importance of which has been pointed out time and again.

From past experience close observation of these critical dates will repay, handsomely, those who watch.

* * *

December 11, 1941

To The Editors of DESTINY:

Immediately following my telephone conversation with you the other day from Memphis, I wired my secretary to send you a copy of some thoughts under the heading — "Go Ahead Turkey" — written on December 1, 1941. It may clarify this a bit for me to give you briefly my interpretation of events on the chronological schedule suggested in that article.

The first day of the series was December 5, 1941, indicated by the Israel number, 390 days from the initial date of the Palestine campaign, as identified by previous articles. We would, therefore, expect an initial move on the part of the leadership of Israel, beginning a vital phase of this campaign. On this date Britain declared war on Rumania and others. Undoubtedly this was precipitated by concentration of German forces in Rumania on the Turkish bor-

der, marking an initial move for Israel under Britain's leadership to defend the Holy Land in this campaign.

The next date appearing was December 8, 1941, indicated by half of the Israel number from the declaration of unlimited emergency by U. S. A. on May 27, 1941. This suggests, of course, an intermediate stage of union of the two forces of Israel in their war of defense. The news of the day, as we now well know, was sprung by the Japanese attack on the morning of December 8 (this was the date at the source of the attack on Pearl Harbor) and when the same date, December 8, 1941, arrived in London and the United States, they joined in a declaration of war against Japan. Recent developments, including the speech of our President on the night of the 9th recognizes the attack on a worldwide scale planned and executed by united efforts on the part of our enemies, which ultimately brings into play the news of the next date December 11, 1941.

This is written at 10:00 A.M. and our declaration of a state of war against Japan with the developments as follows has brought into play the Tri-Partite agreement between the Axis and Japan and both Italy and Germany have declared war on us. The news of these three dates analyzed brings another into play. When Japan comes in, Russia reappraises her status. The morning broadcast tells of German troops being moved from the battle lines to some other location and suggests that not even enough troops are left to hold the lines during a winter campaign, which strongly suggests that these two have already "tossed the dice" (see Obadiah 11). Therefore Turkey is left in almost hopeless position where she will be forced to fulfill the remaining portion of the 11th verse, which reads as follows — "You (Turkey) joined one with them." Note carefully the word "with" is not "of," suggesting that the two allies on her border have tossed the dice and been consolidated into one with whom Turkey has now joined. Turkey may or may not announce her affiliation today, but the conditions are fulfilled as of today and she, with Russia, may pretend with a hope of securing further lend-lease. Events to follow between this date and the terminal date of December 29, 1941 should complete the stages. Our Congress should meet and declare a state of war against the Axis and it would be very helpful if they would prove that a democracy can act with efficiency by doing so today.

Note the rapid-fire intermediate dates to follow —

December 15, 1941 — which is 178 days (2×88 plus 2) from June 20, 1941, for which see chart.

December 17, 1941 — 178 days, as above, from June 22, 1941, the beginning of German-Russian war.

December 16, 1941 — One-and-a-half times 390 days from May 10, 1940, the date of the German blitz on the Lowlands. This period one-and-a-half times 390 was the measure of the U. S. participation in World War No. 1.

December 20, 1941 — date of the inner wall of the open coffer of the Great Pyramid.

December 29, 1941 — 178 days from July 4, 1941, our birthday which Britain celebrated and the date of our move in Iceland. It is also $6 \times 6 \times 6$, or 216 days, from May 27, 1941, which suggests the 7th and final step of our entrance into the war of defense. It is also 666×13 days from December 11, 1917 (solar) suggesting the final and terminal date when 13 (Manasseh — U. S. A.) comes into complete conflict with the forces under the direction of the power of destruction identified by the number 666.

Cordially yours,
W. C. NABORS

December 13, 1941

To The Editors of DESTINY:

Since my letter of December 11 was written, our Congress did declare a state of war on Italy and Germany in record time exactly on the day (December 11) indicated.

America should know, however, that this is not the "main event" but only an intermediary stage. For this understanding reveals to us the answer to two major questions growing out of the conflict.

The first major question is "How long will our part in this war last?" In the "Timing the Climax" article in DESTINY for August, 1941, it was stated —

"Let me say here and now, that for purposes of the study of Prophetic Chronology this (July 4, 1941) is the date when Uncle Sam enters the contest through defense of the 'freedom of the seas.'"

It was further shown in DESTINY, October, 1941, article — "Brewing the Climax" — that our participation would last from July 4, 1941 to May 24, 1944 as indicated by the measure of the Daniel cycle of restoration of 1,040 days solar (1,055 mean). An under-

standing of this fact put our nation on notice that we were in for a long, hard war and will yet suffer greatly before our spiritual leader intercedes in our behalf. Britain's participation from September 3, 1939 to May 24, 1944 is marked by 1,700 solar (1,725 mean), signifying double perfection of the Israel number. (Note the terminal date is the same for both nations, as in World War No. 1.) The *double* here suggests that both Britain and U. S. A. will be combined in the struggle.

The second major question is the status of our present ally (Russia) which is not of Israel. Our nation does not yet seem to realize that Israel is to settle this world conflict *alone*. The date of the main event, therefore, is the time when the final shifting of the nations completes the alignment as foretold, leaving the contest defined with Israel nations *alone* against all aggression.

It seems unfortunate that America must receive this shock via radio and the newspapers.

Even so, we must yet learn that our God in whom we trust has told us *all* through His prophets. Before America sees relief, she *must* return to her only source of help. She is yet to learn that the four most important and far-reaching words ever spoken by our national leader were the last four from that sentence in his address to Congress on the fateful morning of December 8, when he said —

"With confidence in our armed forces, with unbounding determination of our people, we will gain the inevitable triumph, SO HELP US GOD."

Yours very truly,
W. C. NABORS

January 11, 1942

To The Editors of DESTINY:

The speed of world events makes even last minute postscripts seem like yesterday's newspaper before they can reach print. Many details have been revealed from the momentous history of the past days. Later observations will have to connect them with prophecy, both current and future. A few quick observations should not be overlooked at this moment, however.

Within the time measured out to reveal to Israel the sure hand of her God in world affairs, He has demonstrated His control over the nations. From June 19, 1941 through December 29, 1941 we expected the consolidation of our enemies and the union of the nations of Israel in defense of freedom.

Let us note quickly some of the high points.

FEBRUARY 1942

- 1) The German-Russian contest for leadership of the gangsters has been fought to a point where their fusion into *oneness* is evident.
- 2) Israel has been completely warned of Russian desolation. See "Timing Russia's Move" in the June '41 DESTINY. It has been pointed out that events transpiring between mean markings and solar markings reveal the event marked. Compute the measure of 9870 days in solar time for the *terminal* date of this warning compared to the *initial* date shown in the June article. Here is the formula —

$$9870: 360:: X : 365.2424.$$

In it X equals 10,014. From August 5, 1941 add 10,014 days to get January 4, 1942 when Mr. Anthony Eden broadcast to the world the result of his agreement with Mr. Joseph Stalin on all war matters.

Now, review the period from August 13, 1941. Russia brought the German war machine to a stalemate by August 13, 1941 to August 23, 1941. She pretended friendship with Britain in Iran when it appeared she might need it. (Review "Brewing the Climax" in the October '41 DESTINY.) Here she moved exactly on the days (August 23 and 25, 1941) appointed by prophecy to warn Israel. By the fateful day of December 7, 1941 (Pearl Harbor) Israel should know that Russia had given the green light go signal to Japan (The Ammonites, see origin of the race in Genesis 19: 38). Note Russia's position since Pearl Harbor. Has she declared war on Japan? Has she offered her supposed allies the use of needed air bases at Vladivostok? Immediately Japan struck, Germany released news of Russian successes, began withdrawing her armies to the Rumanian border as a threat to Turkey in preparation for her next thrust, toward Palestine, now impending.

The pattern for consolidation of our

enemies is now clear. Russia takes on the role in the international drama formerly played by Italy until France was displaced, followed by Japan in the pre-Pearl Harbor negotiations for world peace.

Let us review the steps which cause reunion of the Israel nations during the same period.

Following our national declaration of unlimited emergency May 27, 1941 and closing of all German consulates June 16, 1941 we took the major step July 4, 1941 when our leader declared for defense of freedom of the seas and our marines occupied Iceland. The tempo was speeded up as our nation rallied to our President in the celebration of national defense and Navy Day, climaxed by his speech on the night of November 27th!

Events began to come to a focus when Britain's ultimatum expired December 5, 1941 against Rumania. Japan struck December 7, 1941. We declared war on her December 8, 1941. On December 11, 1941 we declared war on Italy and Germany, and later said that included "all the little Hitlers."

On December 15, 1941 our President spoke to the nation in celebration of our "Bill of Rights" and included this statement — "We will not, under any threat, or in the face of any danger, surrender the guarantee of liberty our forefathers framed for us in our Bill of Rights . . .

"We are solemnly determined that no power or combination of powers of this earth shall shake our hold upon them.

"We covenant with each other before the world, that having taken up arms in the defense of liberty, we will not lay them down before liberty is once again

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secure in the world we live in. For that security we pray; for that security we act — now and evermore."

As official spokesman for the nation this is a firm and irrevocable statement of policy from the people of the U. S. A. through their duly authorized leader, timed to precede the further "combination of powers of this earth" now evident.

On December 21, 1941 announcement was made of Mr. Churchill's arrival in the White House in Washington. On the 29th his departure from Washington for Canada was announced.

On the 29th also it was announced that conversations between the British Foreign Secretary, Mr. Anthony Eden and Soviet Premier Joseph V. Stalin and his Foreign Commissar, Viacheslav M. Molotov were concluded.

Out of the Washington conference came action and united effort. Out of the Moscow conference came the news that Russia would take no action to assist the Allies: Russia would act for Russia and would not, at this time, declare war on Japan.

On December 29, 1941 Mohandas K. Gandhi of India resigned as the all-India congress overruled his policies of nonresistance in favor of war co-operation with Britain.

On December 29, 1941 Ottawa, Canada, praised Mr. Churchill and announced cancellation of the old war debt of Britain of $1\frac{1}{2}$ billions "as a token of the complete union between Canada and the United Kingdom in their effort to defeat Nazidom."

On December 29, 1941 Senator Capper declared that disagreements over foreign policy in the U. S. "came to a sudden and complete end on the afternoon of December 7, 1941" suggesting that "National unity will continue until victory is won."

On December 29, 1941 the A.F.L. and C.I.O. chiefs outlined plan of co-operation for war production.

On December 29, 1941 Mexico City announced their Senate had approved the recent accords reached — with the U. S.

As other prophetic time measures run out, our friends in South America have called a Pan-American conference to meet in Rio de Janeiro this week where more prophecy will become history.

At long last our nation swings to complete war production in recognition of our peril, united in effort — united in spirit.

Cordially yours,
W. C. NABORS

BOOKS

GOD'S GREAT PLAN, by R. Llewelyn Williams. Unusually well written, this is an ideal volume for those who are perplexed and anxious about present-day events. It is the *story of stories* in outline, a guide to the Bible, with Scriptural documentation included throughout — but arranged in a manner so that it does not interfere with the pleasure of reading instead of studying the book. Is civilization drifting helplessly, or is there a way to liberty and justice and peace? This great new book gives the answer as given by the Creator of the Universe. 176 pages, \$1.25.

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THE HERITAGE OF THE ANGLO-SAXON RACE, by M. H. Gayer. A book of 144 pages, together with a five-color chart, size 40 x 30 inches, portraying the thrilling history of the Anglo-Saxon Race up through the ages. The book is numbered in sections to correspond with the chart. In clear, simple form, historically and by aid of maps, a depiction of the amazing story of the Anglo-Saxon Race. Both the book and chart, \$1.75.

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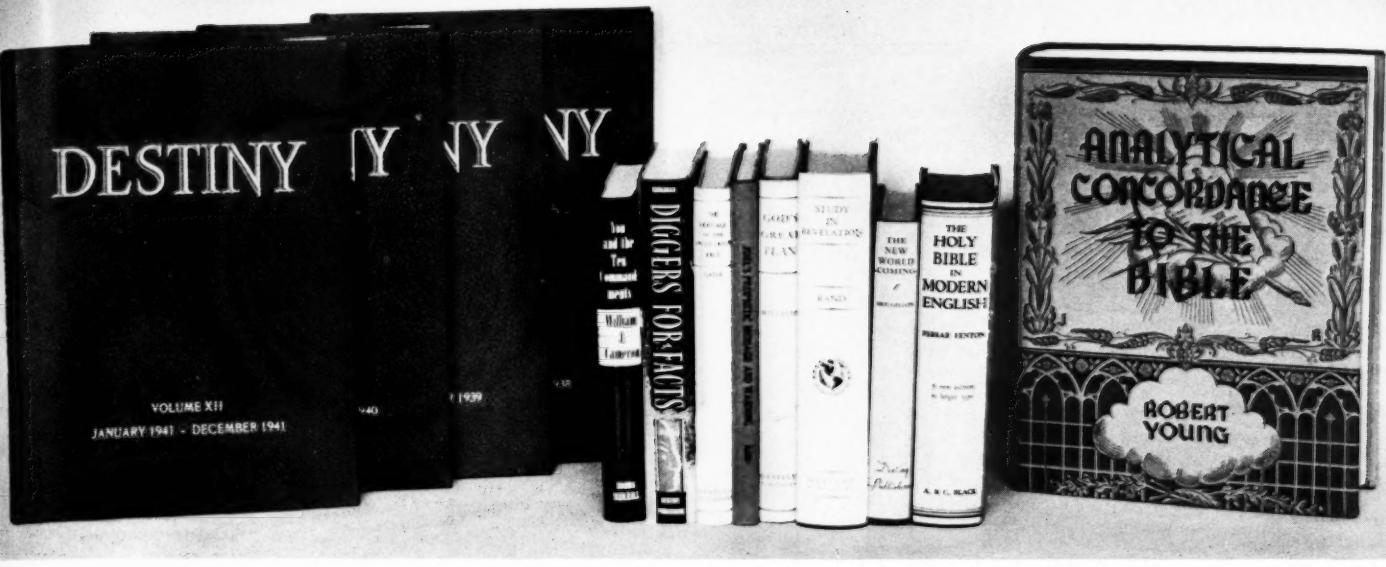
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* * *

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